DOCUMENTS

CONCERNING THE LIFE AND CHARACTER

OF

EMANUEL SWEDENBORG.

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THE LIFE AND CHARACTER

OF

EMANUEL SWEDENBORG

LATE
MEMBER OF THE HOUSE OF NOBLES IN THE ROYAL DIET OF SWEDEN,
ASSESSOR OF THE ROYAL BOARD OF MINES,
FELLOW OF THE ROYAL SOCIETY OF UPSALA, AND OF THE ROYAL
ACADEMY OF SCIENCES OF STOCKHOLM,
AND CORRESPONDING MEMBER OF THE ACADEMY OF SCIENCES OF ST.
PETERSBURG;

COLLECTED BY DR. J. F. I. TAFEL,

OF TUBINGEN;

AND EDITED IN ENGLISH

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PREFACE.

We here present to the English Reader the following "Documents concerning the Life and Character of the Hon. Emanuel Swedenborg." They were collected and edited with great care in the German language by the learned Dr. J. F. I. Tafel, of Tubingen. As the theological writings of Swedenborg are beginning to be extensively read throughout Europe and America, a great call has been made for a Biography of this distinguished and enlightened author. These "Documents" were collected as materials to compose his biography, "but as (says Dr. Tafel,*) these Documents, when properly arranged, form a complete body of information, which can, with great propriety, be published by itself, I have thought it proper to present them to the public as a forerunner to the Biography itself, to which I am now devoting all the time I can spare."

With respect to the following work, the Editor begs to observe, that he has arranged the "Documents" in a manner somewhat different from that adopted by Dr. Tafel, and that he has also

* See his Preface.

added a few testimonies in favour of Swedenborg's writings from distinguished individuals, such as Oberlin, the pious and celebrated pastor of Waldbach; and the late Rev. John Clowes, Rector of St. John's, Manchester; also Swedenborg's Address in his senatorial character as member of the House of Nobles, to the Estates of the Realm assembled at the Diet in 1761. The arrangement which the Editor has adopted is as follows: he has placed those Documents *first* which contain the testimonies of individuals who personally knew Swedenborg; *secondly*, he has inserted those Documents, which testify most unequivocally to Swedenborg's intercourse with the spiritual world; and *thirdly*, he has concluded the volume with letters and documents relating either directly, or indirectly to Swedenborg and his important claims, as a theological writer, upon the attention of mankind.

The Editor begs also to observe, that the "*Introductory Observations, &c.*" are printed from the English edition of Sandel's Eulogium, of which they form the Preface, and that the notes to the Eulogium, subscribed "*editors*," are from the same edition; other notes, subscribed "*Tafel*," were written by that gentleman; and for those to which no name is subjoined, the Editor is responsible.

Manchester, 1841.

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INTRODUCTORY OBSERVATIONS,

EXHIBITING

THE CLAIMS OF THE WRITINGS OF SWEDENBORG TO THE ATTENTION OF THE PUBLIC.

RESPECTING the celebrated Emanuel Swedenborg, the subject of the following "Documents, &c.," great misrepresentations have gone abroad, and have produced, in the minds of many, most false and injurious impressions, in regard both to him and to his writings. Let, however, any one take, as a sample of his writings, those in which he delivers the doctrines of the New Church, predicted in the Revelation, as he affirms, under the symbol of the New Jerusalem; particularly, let the sample be his work entitled, "*On the New Jerusalem and its Heavenly Doctrine;*" or his "*Doctrines of the New Jerusalem respecting the Lord, the Sacred Scripture, Faith, and Life;*" let any one take either of these works as a sample: and if he had previously only heard the venerable and enlightened author spoken of as the deluded visionary and bewildered enthusiast, he will be not a little surprised on its perusal. Instead of visionary statements and enthusiastic flights, he will find the words of truth and soberness, under their most legitimate stamp: doctrines

deduced in the clearest manner from the literal sense of the Word of God, arranged, as to their various particulars, in the most lucid order, and supported by the strongest rational considerations. Let either of these works be perused with candour, and with the attention and devout seriousness which the subjects treated of demand, and which the mode of treatment merits; and it is thought the reader must be disposed to admit, both that the doctrines which it delivers are truly the doctrines of the Word of God, and that the illumination by which they are so convincingly deduced from that source must have proceeded from its Divine Author. Let it then be seriously considered, whether a writer who was thus, on the most vital points of Christian doctrine, the organ of the dictates of truth, could, on other parts of the same general system, be the victim of the illusions of error.

There are various considerations, which, if duly reflected on, would establish the claims of this writer to the attention of the Christian world. It is generally admitted among Christians, that the prophecies of Scripture do lead to the expectation of a glorious state of the church on earth,—a state in which she shall be glorious for the clearness of her doctrinal views, and for the purity of her practice,—beyond anything which has hitherto been witnessed. Many commentators have seen, that such a state of the church is what is prefigured by the description of the New Jerusalem, in the Revelation, which is said to "come down from God *out of heaven*," (xxi. 2, 10.) and to be "the tabernacle of God *with men*." (3.) This is the view of the meaning of that prophecy taken by Swe-

denborg, and which is demonstrated by him with great force of reasoning and the most conclusive Scripture testimony. If this be the true view of the subject, and if Scripture does indeed deliver the oracles of truth, this New Jerusalem,—this new and improved form of the Christian Church,—*must begin to be manifested at some time or other.* The predictions respecting it cannot be allowed, by their Divine Author, to remain a dead letter for ever; *at some time or other they must be accomplished.* And what times have ever yet arrived, at which their accomplishment might so reasonably be considered to be about to commence, as the times now present? A longer period has already elapsed since the first foundation of the Christian Religion, than has intervened between the first communication of any former dispensation of divine things to man and its modification by a succeeding one. Neither the Antediluvian Church, nor the Noetic, nor the Israelitic, lasted so many centuries as has the Christian Church already. If then a new modification of this is ever to appear,—if a New Jerusalem is ever to form the tabernacle of God with men,—the present age, as the probable era of its commencement, cannot be objected against on the plea of immaturity. If, also, it is reasonable to suppose that such an era would be marked by extraordinary signs, no era, assuredly, was ever more decidedly so marked than the present. For a long period, which does not seem yet to have entirely closed, the judgments of heaven have been abroad in the earth, in a more distinguished and more universal manner than has marked any former age since the establishment of the

Christian Church. The whole political and moral aspect of almost every country on the face of the globe, and particularly of every country where Christians have had influence, has been surprisingly transformed; and even the human mind itself, throughout, as far as is known,—all the great families of man,—has undergone a most conspicuous change. Is it not reasonable to suppose, that these wonderful occurrences may have been in part overruled, and in part produced, by the immediate agency of Divine Providence, with reference to the accomplishment of its purposes of mercy, in the establishment of the new dispensation of genuine Christianity, predicted under the figure of the New Jerusalem?—that judgments are preceding to remove obstructions out of the way, and that beneficial influences also are in operation to prepare for its reception? Most assuredly, the most decided opposer of the doctrines now proposed as those of the New Jerusalem, cannot deny, that if a New Jerusalem is ever to appear in the form of a New Church among men, no times wearing more of the character which may reasonably be expected to mark the era of its commencement have ever yet been known, and none can be reasonably looked for hereafter in which that character shall be more strikingly displayed.

There is much, then, which gives an antecedent probability to the opinion, that, as the predictions relative to the new state of the Lord's Church among mankind, of which the New Jerusalem is a figure, must be fulfilled at some time or other, the present is actually the time appointed by Infinite Wisdom and Goodness for that

purpose. But whenever the time should arrive, it is undeniably certain, that some individual or other of the human race must be enlightened to make it known. Whenever the superior clearness of doctrinal views, introductory to superior purity of practice, which, as all commentators admit, is at some period to constitute the pre-eminent glory of the Church, should be communicated to bless her members, it is obviously indispensable, that some individual or other of the human race should receive the illumination necessary to introduce it. Some instrument or other, peculiarly enlightened, must be raised up for the purpose. If, then, it is not unreasonable to suppose that the present may be the time in which the Church, or state of the Church, represented by the New Jerusalem, is to commence, there is no absurdity in supposing that such an instrument for communicating her doctrines may already have appeared. The illustrious Swedenborg is believed by many to have stood in this capacity. He most solemnly affirms it in various parts of his writings: is there any improbability in the belief, that he *may* have been the instrument which some man *must* be? A man who makes such an assertion either believes it himself, or he does not. He who can make such an assertion without believing it himself, must be a supremely wicked impostor. But it is impossible to entertain such a suspicion in regard to Swedenborg: not only is there the most abundant external testimony to the innocence and sincerity of his character, but these are obvious from the whole of his

writings themselves; which not only exhibit throughout the purest sentiments, but breathe in every line the writer's own entire conviction of the truth of what he says. In the assertion, then, which we are noticing, he only advanced what he most entirely believed. He who thus makes such an assertion, must either be completely deluded, or the assertion must be true. But it will be impossible for any one who reads with attention either of the works, for example, which we have mentioned, to imagine that its writer was the victim of delusion. Not only are the views of truth which they exhibit so elevated and clear in themselves, as to recommend their own excellence to every lover of truth for its own sake, independently of all reasoning; but, as intimated before, the method in which they are arranged, the Sciipture proofs by which they are supported, and the rational arguments by which they are illustrated, are all of so superior an order, as to evince in the writer the highest perfection of the rational faculties, and to render ridiculous in regard to him the imputation of self-delusion. There remains no other alternative, but that his assertion is true,—that the doctrines delivered in them as those of the New Jerusalem, are really the doctrines of the New Jerusalem of prophecy,—rays of that glorious light, which, as is generally believed, was eventually to shine in the renewed Christian Church.

All the other works of this illustrious author will be found equally rational, when considered apart from prejudice, and as the compositions of a man who had been

specially enlightened to communicate the discoveries of Divine Truth necessary to be made at the commencement of the New Jerusalem.

His theological writings may be divided into four general classes: we will here add a slight notice of the character of them all.

We will consider his doctrinal works, as constituting the first class of his writings. To this class, then, appertain, 1. The small volume "*On the New Jerusalem and its Heavenly Doctrine.*" This is a purely doctrinal work, embracing a great variety of subjects, but treating them with brevity, yet in the most luminous manner. 2. The next of the author's publications of the same character, is the other work mentioned above, in which the four leading doctrines of all genuine religion,—those relating to the Lord, the Scriptures, Faith, and Life, are copiously treated, and with a weight of evidence which most of those who have read them have found irresistible. 3. In the "*Brief Exposition of the Doctrine of the New Church,*" intended as an introduction to the work next mentioned, the doctrines generally admitted both among the Romanists and Protestants are contrasted with those of the New Church, and their fallacies pointed out, in a very powerful and striking manner. 4. His last work, the "*True Christian Religion, or Universal Theology of the New Church, signified by the New Jerusalem in the Revelation,*" is, as its title implies, a complete body of divinity: it therefore embraces all the subjects which are treated of in No. 2 above, with many others, all which are elucidated at considerable length.

That work, however, does not supersede the use of No. 2: for the doctrines delivered in No. 2, with the exception of that on the Sacred Scripture, are treated there in quite a different manner from that in which they are presented in the "*True Christian Religion*," though with the utmost harmony in the results. As introductions, then, the three first-named works are all of great value: but whoever wishes to see all the subjects which properly belong to a body of Christian doctrine, treated at a length suited to their importance, established on copious Scripture testimony, and brought down to the apprehension by the clearest illustrations from reason and science, should study the "*True Christian Religion*." Doctrinal points, also, are necessarily occasionally discussed, and sometimes largely, in all his other publications.

The next and most extensive class of our author's works, is formed by those which are devoted to the exposition of the Scriptures, according to the principles explained in the "*Doctrine of the Sacred Scripture*." Of these there are three: the "*Arcana Cœlestia*," which is an exposition of the books of Genesis and Exodus; and two works (one of them a posthumous publication,) on the "*Apocalypse*." In these works the spiritual sense of the books mentioned, and, incidentally, of far the greater part of the whole Word of God, is most luminously delivered and copiously illustrated; the author's doctrine of the existence of a Correspondence or regular Analogy between spiritual things and natural, which is such that the one answers to the other constantly and immutably, is demonstrated by such an abundance of

examples as leaves it impossible to retain any doubt of the fact; it is proved that the Word of God is written according to the laws of this Correspondence; and the key which is thus afforded for the interpretation of Scripture is applied under the guidance of such evident illumination, that the pious and intelligent mind is delighted with the treasures of divine wisdom which are thus brought to view, and acknowledges that to mankind is now offered the blessing which the Psalmist prayed for, when he said, "*Open thou mine eyes, that I may behold wondrous things out of thy law.*"

A third class of our author's writings consists of works which are not strictly upon doctrinal subjects, nor yet directly expository of the Scriptures; but which treat of important questions in sacred metaphysics and morals. To this class belong, 1. The volume on the "*Divine Love and Wisdom;*" 2. That on the "*Divine Providence;*" 3. The work on "*Conjugial Love;*" and, 4. The tract on the "*Intercourse between the Soul and the Body.*" The subjects discussed in these works, are all as interesting as they are important. They disclose, in a manner which has never before been attempted, the intrinsic nature of the human constitution, throw uncommon light on the great processes of creation, unfold as much of the nature of the Divine Being Himself as can be comprehensible to the human mind, and discover the laws by which Divine Providence acts,—thus "*justifying,*" incomparably more convincingly than was ever done before, "*the ways of God to man.*"

The fourth and last class of the writings of Swedenborg

contains those in which he describes the nature of the life after death, and the state of man in the eternal world. It is from a misrepresentation of his writings of this class that Swedenborg is so often spoken of as a mere visionary and enthusiast; though if the terms, *visionary* and *enthusiast*, mean *a person who dreams of things which have no real existence, and is carried away by the mere force of his imagination*, a more false imputation was never thrown on the character of any one, than by the application of such epithets to the always calm and rational Swedenborg. Heaven and hell are doubtless real existences, howsoever defective may be our notions of their nature: and, most assuredly, nothing can with more reason be expected, than, when the superior light should be vouchsafed which Scripture teaches us was to accompany the dispensation of the New Jerusalem, of which it is said that "the *glory* of God did *lighten* it, and the Lamb is the *light* thereof;" (Rev. xxi. 23.) and "there shall be *no night* there," (xxii. 5.)—no intellectual darkness and lack of knowledge,—that then the darkness which is generally allowed to prevail among Christians, in regard to the state of man in eternity, should be removed, and some clear and satisfactory knowledge respecting it should be supplied. When Dr. Johnson was once told of a certain person, who published a visionary work, in which he stated, that, like the Apostle Paul, he had been "*caught up to the third heaven*," and had had "abundance of revelations," the witty dogmatist replied, "That he would have been more like the Apostle had he kept his revelations to himself."

And this was a just observation. Had the Divine Wisdom seen that any specific information respecting the nature of heaven and hell, and man's state after death in general, would have been conducive to the welfare of mankind under the Christian dispensation, in that form of it founded by the Apostles, the Apostle Paul would doubtless have been permitted to communicate the knowledge which had been imparted to himself. But this objection does not lie against the knowledge of the subject communicated in the writings of Swedenborg, if to him it was really granted, as we have seen there is so much reason for concluding, to be the organ of imparting the knowledge necessary for the Christian Church under the new dispensation of it predicted by the symbol of a New Jerusalem. It would be strange indeed, if, amid the beams of light which are promised under this dispensation, not a ray should be afforded to chase away the dreary gloom which everywhere prevails, beyond its precincts, in regard to the state of man after death,—if, in the glorious state under which it is generally believed that Christianity should at length appear on earth, no specific knowledge should even then be afforded respecting the nature of heaven and hell. It is, then, in strict conformity with the most reasonable expectations, that Swedenborg should have been enabled to clear up this matter also; and to reject the information communicated through him, because it was not communicated to the Apostles, would be just as reasonable, as to reject the knowledge imparted through the Apostles because it was not as plainly revealed through Moses and the prophets.

But his writings on this subject form much the smallest of the four classes into which we have divided his works. His treatise "*On Heaven and Hell,*" and "*On the Last Judgment,*" are the only distinct and original works which properly belong to it; for that "*On the Earths in the Universe*" is a mere republication of the appendixes to some of the chapters of the "*Arcana Cœlestia:*" but many particulars which come under the same description are given in appendixes called "*Memorable Relations,*"* to the chapters of the "*Arcana Cœlestia*" and the "*Apocalypse Revealed,*" among his expository works, of the "*Conjugial Love,*" among his metaphysical and moral works, and of the "*True Christian Religion,*" among his doctrinal productions.†

Those who may think the subjects of the above works interesting, but have not had any previous knowledge of the author, will naturally be desirous to possess some information respecting his station in life and personal character. This wish may be gratified by a perusal of the prefaces to those of his works which were first published in English; viz., the little work on the "*Intercourse between the Soul and the Body,*"‡ the treatise "*On Heaven and Hell,*" and the "*True Christian Religion:*"§ in which also, together with the prefaces

* For a description of the nature of these "*Memorable Relations*" see below p. 47, note.

† See a complete list of the works of Swedenborg, and their prices, at the end of this volume.

‡ Translated by the Rev. Mr. Hartley, M.A., Rector of Winwick, Northamptonshire, who was personally acquainted with Swedenborg. See below p. 24.

§ Translated by the Rev. John Clowes, M.A., Rector of St. John's, Manchester. See below p. 264.

to the "*Arcana Cælestia,*" and to the "*Apocalypse Revealed,*" are contained very satisfactory vindications of his leading sentiments.*

The first "Document" which we shall adduce is of the very first authority, which gives a detailed view of his whole life and writings, including a list of those works by which he had gained a distinguished reputation as a philosopher, before, in the fifty-sixth year of his age, he received that particular illumination, which caused him, during the remaining twenty-nine years of his life, to employ his pen exclusively on spiritual subjects. The "Document" alluded to, is a discourse respecting the life and character of Emanuel Swedenborg, delivered in honour of his memory, before the Royal Academy of Sciences of Stockholm.

* Several works expressly devoted to the defence of his character and writings have also been published, the principal of which are, "*Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg, in Refutation of the Calumnies of the Abbe Barruel,*" by the late Rev. J. Clowes, M.A., Rector of St. John's, Manchester; "*Letters to Dr. Priestley, &c., being a Defence of the New Church, &c.,*" by Rev. R Hindmarsh; "*A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg, against the Slanders and Misrepresentations of the Rev. J. G. Pike, &c.,*" by the same; and "*An Appeal in Behalf of the Views and Doctrines of the New Church, &c.,*" by the Rev. S. Noble. See also a very able work by the Rev. Augustus Clissold, M.A., formerly of Exeter College, Oxford, entitled, "*The Practical Nature of the Doctrines and alleged Revelations contained in the Writings of the Hon. E. Swedenborg, together with the Peculiar Motives to Christian Conduct they suggest, in a Letter to His Grace the Lord Archbishop of Dublin.*"

EULOGIUM

ON

EMANUEL SWEDENBORG,

Pronounced in the Great Hall of the House of Nobles, in the name of the Royal Academy of Sciences of Stockholm, October 7, 1772, by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.

TRANSLATED FROM THE SWEDISH.

GENTLEMEN,

Permit me to entertain you this day upon a subject, which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse: happy should I be, could I answer your expectations, and draw his eulogium in the manner it deserves! But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness, how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries; who, to arrive at certain

branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can rise; and who, finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed!

When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule: in his estimation, acute penetration is subtilty, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths is sheer madness. The wise man is not so precipitate: he does not despise a rich mineral, because it contains some heterogeneous substances which indicate its origin: he endeavours to discover the variations of the needle, not for the sake of exposing its defects, but that he may make the best use of this admirable guide: he values an inquiring eye, even when it ventures to direct a glance at the sun: he avoids excessive rigour, and takes care not to judge with harshness of an ardent and laborious zeal in the pursuit of truth: and none can find anything to censure in Swedenborg, unless it be, that he allowed his genius this way to go too far.*

It is thus that, notwithstanding some passages a little difficult to explain, the fair picture of his life well merits examination.

The excellent Bishop of Skara, Dr. Jasper Swedberg,

* From this it appears that M. Sandel did not belong to the number of those who had studied and appreciated Swedenborg's theological writings; hence his testimony must be considered as so much the more impartial. [*Tafel.*]

a clergyman full of zeal but free from bigotry, was still Chaplain of the first regiment of cavalry of the guard, when his first wife, Sarah Behm, daughter of Albert Behm, Assessor of the Board of Mines, brought him his second son, Emanuel Swedberg; who was born at Stockholm, the 29th of January, 1688.* He was named Swedenborg, when he was elevated to the rank of nobility,† together with his sisters, in 1719.

Nature and art form the ornaments of the earth: birth and education form those of the human race. A fruit-seed does not always produce a tree which yields as excellent fruit as that which produced it; which often is owing to the modifications effected in the tree by art, which occasion a difference in its products, but do not at all alter its nature. Experience supplies us with a great many similar instances in our own species. But it would be hazarding a paradox were we to attempt to determine, how far certain virtues are hereditary in families, or are

* According to a letter of Swedenborg's, written in Latin and printed at London in 1769, the year of his birth was 1689. But this is a mistake: for according to the note which he delivered in himself, to be inserted in the register of the Nobles, and which is in the hands of M. Stierman, Counsellor of the great Chancery, independently of other proof that might be given, Swedenborg was born in 1688. As to the place of his birth, the register has Upsal; but this ought to be Stockholm. [*Note of M. Sandel.*]

† From the fact of his having been elevated to the rank of nobility, an honour customarily granted to the families of the bishops, it has been generally supposed that he had a title, whence that of Baron is usually given him. But in Sweden there are noble families to which no title belongs; and the male representative of families enjoys a seat in the House of Nobles, answering to our House of Lords, in the Diet or Parliament of the country. Thus the privileges attached to this rank, are, in the head of the family, as Swedenborg was at the time of his elevation to it, the same as belong to the lowest rank of nobility in England. In Sweden, exclusively of the princes of the blood, there are but three ranks of nobility; to the lowest of which no title is attached, but only certain privileges; to the second belongs the title of Baron; and to the third that of Count. Thus the rank of Count, in Sweden, is equivalent to our Duke, that of Baron to our Earl, and the head of an untitled family enjoys a rank equal to that of our Lord or Baron. [*Editors.*]

introduced into them by education. Be this as it may, it cannot be denied, that the advantage of having sprung from a respectable and virtuous family, inspires a man with confidence, when he is conscious that he does not disgrace his descent. In every condition, it is a real advantage to be born in a family, which has been, for a long time, the abode of honour and virtue, and a nursery of citizens every way useful to the country. Such was that of Swedenborg.

In a family of credit and respectability among the miners of Stora Koppasberg,* Daniel Isaacson and his wife Anne Ballernesia, are distinguished as the parents of the first chiefs of the noble families of Shômstrôm and of Swedenborg, as well as that of the Swedbergs. I remember to have seen a genealogical tree, in which were represented many of the Swedbergs incorporated and allied with other illustrious and celebrated families. But since our Swedenborg did not assist to extend the branches of this tree, I will dwell upon it no longer, and will endeavour to follow himself only.

In following him, the period of childhood and the exercises of that age cannot detain me long; for, in him, everything tended to maturity. A son of Bishop Swedberg could not fail to receive a good education according to the custom of the times, and such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change: but I am speaking of the youth of a Swedenborg. What need is there to expatiate further upon the well-bestowed cares which were employed on his education; upon his eagerness to profit by such an advantage, which few men, comparatively, enjoy, and which so many of those who enjoy it neglect; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations; in short, upon his diligence and early maturity? What more striking

* The great copper-mountain, near the town of Fahlun, in the Province of Dale-Karlen, the principal copper-mines in Sweden.

proof of them could be given, than the favour of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage?

Without any solicitation on his part, he was appointed by Charles XII., at the age of twenty-eight years [in 1716], and when he was yet but a student at the University, Assessor Extraordinary of his Board of Mines; and with leave to make his election between this office, and a Professorship in the Royal University of Upsal. It is not upon an effeminate young man, destitute of talents, that an enlightened Monarch confers such employments. Swedberg was already known, both within the kingdom and abroad, for his learning and his great qualities.

Among the number of his successful, though not always acknowledged youthful essays, is to be reckoned an Academical Dissertation, which he published at Upsal, in 1709.*

A collection of Latin verses, which he had composed in 1710, and the following years, and which he published at Skara, under the title of "*Ludus Heliconius, sive Carmina Miscellanea, quæ variis in locis cecinit Em. Swedberg*," displayed an uncommon liveliness of talent, and evinced how well he had employed the studies of his youth. How proud would many be, had they been able to give, at such an age, such proofs of genius!

But poetry did not constitute his chief employment. The Essays and Remarks on questions in Mathematics and Physics, which he printed at Stockholm, in six parts, in the Swedish language (the fifth part being also pub-

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* The subject of this dissertation was, *Annæi Senecæ et Publii Syri Mimi, forsan et aliorum, Selectæ Sententiæ, cum Annotationibus Erasmi; et Græca Versione Scaligeri, Notis Illustratæ.* Swedenborg prefixed to this edition a Dedication to his father, a brief introduction, and accompanied it with notes. Immediately following the Dedication are some Greek verses addressed to Swedenborg himself, with the following inscription:—Ad præcellentis ingenii Juvenem Emanuelem Swedbergium generis claritudine ac eruditionis gloria maxime conspicuum, Cum in Mimos Publii Syri publica dissertatione commentaretur; with the inscription, Ρυζηλιάδης.

lished in Latin), under the title of *Dædalus Hyperboreus*, and which were commenced in 1716, evinced his taste for those sciences. May it not be said, that these productions of a young author gave reason to expect from him others which should bear the stamp of a Dædalus?

But let us not estimate the strength of his genius merely by the productions of his youth which had yet appeared. It is not by the press alone that we can always judge of an author's learning. An indifferent work is often adorned with a pompous title: and the best authors are they who take sufficient time to furnish their minds with knowledge and with solid principles. These attainments Swedberg first sought in the University of Upsal; afterwards, during four successive years, in those of England, Holland, France, and Germany.

But we have to follow him in longer and more numerous travels, in diversified occupations and undertakings, and through routes often attended with difficulty. And in order that no reserve or apprehension may afterwards invade us, and make us hesitate at accompanying him any farther, as often happens when we have not had time to make ourselves sufficiently acquainted with a travelling companion beforehand, represent to yourselves in Swedenborg the happy union of a strong memory, a quick conception, and a sound judgment; represent to yourselves these excellent qualities united to an ardent desire and encouraging hope of acquiring the most profound attainments in Philosophy, in all the branches of Mathematics, in Natural History, in Mechanics, in Anatomy, and even in Theology: let us not forget his skill in the Oriental and European languages: let us recollect the force of habit, acting in him in concert with the use of reason, especially in respect to the order in which he arranged his thoughts; without a regard to which, when they are too much occupied upon abstruse meditations, they are apt to give themselves up, without distinction of objects, to the fire of a too lively imagination: add to all this an excellent heart, as proved and formed by the rules which he had prescribed for his conduct, and which I have found noted down in several of his manuscripts,

which are these:—1. Often to read and meditate on the Word of God. 2. To submit every thing to the will of Divine Providence. 3. To observe in every thing a propriety of behaviour, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society. Such were the characteristic traits of Swedenborg's mind: and whoever thinks there is the least exaggeration in the delineation of them, must, in some shape or other, be the victim of prejudice. Let such consider more closely what I have already said, and what I have still further to say.

Let us now hasten to receive him on his return from his first travels, when we shall find him occupied with Mathematics and Mechanics. His attainments in these sciences soon procured him an acquaintance, and an intimate connexion during many years, with the Archimedes of Sweden, Christopher Polhammer, then Assessor and afterwards Counsellor of the Chamber of Commerce, and Commander of the Order of the Polar Star, and who was known afterwards under the name of Polheim. By this connexion he not only acquired great attainments in the science of Mechanics, but obtained the further advantage of partaking of the very particular confidence with which Polhammar was honoured by his late Majesty, Charles XII., and which was afterwards equally shared by them both. The diploma appointing him to his office of Assessor, given at Sunden, the 19th of December, 1716, states, that the king had a particular regard to the knowledge possessed by Swedberg in the science of Mechanics, and that his pleasure was, that he should accompany and assist Polhammar, in constructing his various mechanical works. This diploma, together with all that is related by Dr. Nordberg, in his History of Charles XII., of the conversations that this monarch often had with these two great men, on Mechanics and other parts of Mathematics, evinces how much he esteemed these two geniuses, who seemed formed to assist each other, and destined to labour together. He often made use of their knowledge and talents; which in both of them, especially on the subject

of Mechanics, were accompanied with the gift of the most happy invention.

This is not the place to speak of the great undertakings of Polheim: otherwise I should mention the famous dyke of Lyckeby, the locks of Trolhatta, the bason of Carlscrona, and other works executed by him.

Of such works, Swedenborg, for his part, executed one of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by the help of machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Ide.fjol, which divides Sweden from Norway towards the south; that is to say, the distance of two miles and a half.* By this operation, the king found himself in a situation to carry on his plans; for under the cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. It is thus that the sciences and arts, judiciously applied, become universally useful, and effect objects, which, without their aid, no human power could accomplish.

But Mechanics alone did not occupy all his time. In 1717 and 1718 he published the continuation of his *Dædalus Hyperboreus*. In the latter year he printed an *Introduction to Algebra*, under the title of *Regel-Konsten*; in 1719, a *Proposal for fixing the value of the Coin, and determining the Measures, of Sweden, so as to suppress Fractions and facilitate Calculations:* and in the same year, a treatise *on the position of the Earth and the Planets;* with another *on the Height of the Tides, and the greater Flux aud Reflux of the Sea in former ages; with Proofs furnished by various appearances in Sweden.* He had begun, at the same time, several other works; of which we shall soon learn the particulars by advice from abroad.

He had not yet taken possession of his office of Assessor of the Royal Board of Mines; because he was

* Equal to about fourteen English miles.

unwilling to exercise the functions of it before he had acquired a perfect knowledge of Metallurgy: thus he is by no means to be ranked in the number of those, who, without capacity, solicit places, and have not the knowledge requisite for filling them. He had obtained this office without soliciting it. He was already well skilled in certain sciences, which alone would render him very useful in his situation: it was even very easy for him to acquire the knowledge in which, for this office, he might be deficient, since Mathematics and Physics, which he had hitherto made his principal studies, are the basis of the science of mines. But he could not be satisfied with theory alone without practice: nor was he any better satisfied with the experience which may be acquired in a chemical laboratory, nor with an acquaintance with the mines of Sweden only, and with the buildings, machines, and processes used in working them. He therefore, in 1721, undertook a second journey to foreign countries, to examine their mines and smelting-works, particularly those of Saxony and the Hartz. But we ought not to say that he went to examine their mines only: for of all that could fix the attention of a traveller, there was nothing that escaped him.

During his stay in the country of Brunswick, the reigning sovereign, Duke Lewis Rodolph, gave him full liberty to travel in his dominions, and, at his departure, made him a present of his medallion in gold and of another in silver. In this journey he acquired new stores of knowledge, and enriched science with the following new works:—

1. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemiam et Physiciam Experimentalem Geometrice Explicandi.*
2. *Nova Observata et Inventa circa Ferrum et Ignem, præcipue circa Naturam Ignis Elementarem: una cum Nova Camini Inventione.*
3. *Methodus Nova Inveniendi Longitudinis Locorum Terra Marique, Ope Lunæ.**

* These three works have gone through three editions.

To this work are appended—

4. *Modus Construendi Receptacula Navalia.*
5. *Nova Constructio Aggeris Aquatici.*
6. *Modus Mechanice Explorandi Virtutes Navigiorum.* These works were all printed at Amsterdam in 1721.
7. *Miscellanea Observata circa Res Naturales; præsertim Mineralia, Ignem, et Montium Strata.* Three parts of which were printed at Leipsic, and the fourth at Hamburg, in 1722.*

If we except Linnæus, who ever knew how to profit so well by a journey of so short duration? For in 1722, after an absence of a year and a half, he rejoiced his country by his return.

In the years succeeding he divided his time and his occupations between the business of the Royal Board of Mines and his studies, till 1733, when he finished his great work entitled *Opera Philosophica et Mineralia.*† It was published in 1734 at Dresden and Leipsic; and while it was printing he visited the mines of Austria and Hungary,—a journey which lasted a year. This work is in three volumes, in folio. The title of the first volume is, *Principia Rerum Naturalium; sive Novorum Tentaminum Phænomena Mundi Elementaris Philosophice*

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* We subjoin a translation of the titles of the above works:—

1. *A Prodromus* [or *Sketch and Specimen*] *of a work on the Principles of Natural Things, or New Attempts at explaining the Phenomena of Chemistry and Physics on Geometrical Principles.*
2. *New Observations and Discoveries respecting Iron and Fire, especially respecting the Elementary Nature of Fire. With a new mode of constructing Chimneys.*
3. *A new Method of finding the Longitude of Places either on Land or at Sea, by Lunar Observations.*
4. *A Mode for constructing Dry Docks for Shipping, in Harbours where there are no Tides.*
5. *A new Mode of constructing Dykes to exclude Inundations of the Sea or of Rivers.*
6. *A Mode of ascertaining, by Mechanical means, the qualities of Vessels of different Constructions.*
7. *Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains.*

† *Philosophical and Mineral Works.*

Explicandi; that of the second, *Regnum Subterraneum sive Minerale de Ferro;* and that of the third, *Regnum Subterraneum sive Minerale de Cupro et Orichalco.** These volumes, being solid and learned compositions, ornamented with plates to assist the reader to understand the descriptions, &c., in the text, could not but add to the favourable opinion that the learned of foreign countries had already conceived of our Swedenborg.

The Consistory of the University, and the Academy of Sciences, of Upsal, did themselves the honour of being the first to acknowledge the merit of their illustrious countryman, and to shew him marks of their esteem. The Consistory, in 1724, had invited him to accept the situation of Professor of the Pure Mathematics, vacant by the death of Nils Celsius; and this, because, as they expressed themselves, his acceptance of the office would be to the advantage of the students and the ornament of the University. But he declined the honour. The Academy of Sciences admitted him into the number of its members in 1729.

But the learned abroad now hastened to give him marks of their consideration. The Academy of Sciences of St. Petersburg appointed him a Corresponding Member, by a diploma dated Dec. 17th, 1734. Christian Wolff, and other foreign literati, were eager to establish with him a literary correspondence, and consulted him on many intricate subjects. The Editors of the *Acta Eruditorum* of Leipsic, which gives an account of the works of men of science and literature, found in those of Swedenborg a rich harvest with which to ornament their collection. Nor has time yet deprived his *Opera Philosophica et Mineralia* of any of their value. The authors of the magnificent *Description des Arts et Metiers,* now publishing at Paris, have thought so highly of the second

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* 1. *The Principles of Natural Things; or of New Attempts at a Philosophical Explanation of the Phænomena of the Elementary World.*
2. *The Subterraneous or Mineral Kingdom in regard to Iron.*
3. *The Subterraneous or Mineral Kingdom in regard to Copper and Brass.*

part, which treats of iron and steel, that they have translated it, and inserted it entire in their collection.*

This Royal Academy, on its first establishment, could not fail to associate among its members a man, who already held so distinguished a rank among the members of other learned societies.

I have hitherto only spoken of one part of the works of Swedenborg: and as those which follow are of a quite different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestible proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labours of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part, are content with merely skimming over the surfaces of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up everything, in an order agreeable to its

* The value of this work of our author's did not fail, also, to obtain notice in England. In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms: "For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, *Principia Rerum Naturalium, &c.* Dresdæ et Lipsiæ, 1734, in three tomes, in folio: in the second and third tomes of which he has given the best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English." P. 18, 2nd Ed. Lond. 1764. [*Editors.*]

nature, to the great First Cause. Neither did he proceed in the manner of certain Natural Philosophers and Mathematicians, who, dazzled by the light which they have been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of Nature.

But let us suppose ourselves engaged in examining a grand machine, in the construction of which we had no concern: we see nothing of it but its results; yet from its effects, with which even we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavour thence to advance, step by step. It is thus that have proceeded our most distinguished scholars in theoretical philosophy. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties; one idea leads to another; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosophers' stone, if, after all their labours, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things; and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first, though they treat of very different subjects.

He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in a uniform order and governed by certain laws. He took particular notice, in this immense machine, of everything that can be explained on mathematical principles. He doubted not that the Supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement: and this agreement, as a mathematical philosopher, he endeavoured to develop, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes to that which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning,—a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned: as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Mineralia.*

He passed the greater part of his latter years in foreign countries, to which, after the year 1736, he made eight different journeys; either to England, or Holland, or France, or Italy. He commenced with the latter countries: his travels in which lasted till 1740. His principal object in these journeys was the printing of his new works.

I cannot help admiring the great fertility of his pen; for besides the numerous productions, and especially the great work, of which we have spoken already, he was the author of the following:—

1. *Prodromus Philosophiæ Ratiocinantis de Infinito, de Causa Finali Creationis, et de Mechanismo Operationis Animæ et Corporis.* Printed at Dresden, in 1734.
2. *Œconomia Regni Animalis.* Printed at Amsterdam, in two parts; the first in 1740, and the second in 1741.
3. *Regnum Animale.* In three parts; two of which were printed at the Hague, in 1744, and the third at London, in 1745.
4. *De Cultu et Amore Dei.* In two parts, London, 1745.*

* The following would be the title of these four works in English:—

1. *A Prodromus to a proposed work, to be called, Philosophy reasoning on the Infinite, on the Final Cause of Creation, and on the Mechanism of the Operation of the Soul and Body.* The work itself was never published under that title; but those which follow treat of the proposed subjects.
2. *The Economy of the Animal Kingdom.*
3. *The Animal Kingdom.*
4. *On the Worship and Love of God.*

Though M. Sandel has numbered the above with the author's theological writings, they do not, in reality, belong to that class, though the subjects of some of them are closely connected with theology. The philosophical views they develop are mostly in harmony with those of his theological works; and their theological sentiments also are seldom at variance with those of the latter, though they occasionally evince the absence of that superior illumination which he afterwards enjoyed. His particular illumination is stated to have commenced in 1743; if it did, the two latter of the above works were printed, and, most probably, were written, afterwards: but as their whole style and character differ widely from those of his theological works, there seems some reason to doubt whether the date of his specific illumination should not, instead of 1743, be 1745. Whilst, also, all his theological works abound with references to each other, they do not contain a single reference to the above or to any other of his publications, except once in the *Index to the Arcana Cœlestia*, where, under the word *Cause*, there is a reference to the *Worship and Love of God*: but this single exception only seems to prove, that, while that work in general was not written under the same illumination as the author afterwards enjoyed, what it contains, upon the subject referred to, is fully in agreement there-

1. *Arcana Cœlestia.* In eight volumes, London, 1749 to 1756.
2. *De Ultimo Judicio et Babylonia Destructa.*
3. *De Cœlo et Inferno.*
4. *De Equo Albo de quo in Apocalypsi.*
5. *De Telluribus in Mundo nostro Solari, seu Planetis, et de Telluribus in Cœlo Astrifero.*
6. *De Nova Hierosolyma et ejus Doctrina Cœlesti.*

These five works were all printed at London in 1758.

7. *Doctrina Novæ Hierosolymæ de Domino.*
8. *Doctrina Novæ Hierosolymæ de Scriptura Sacra.*
9. *Doctrina Vitæ pro Nova Hierosolyma.*
10. *Doctrina Novæ Hierosolymæ de Fide.*
11. *Continuatio de Ultimo Judicio, et de Mundo Spirituali.*
12. *Sapientia Angelica de Divino Amore et de Divina Sapientia.*

These six works were all printed at Amsterdam in 1763.

13. *Sapientia Angelica de Divina Providentia.* Amsterdam, 1764.
14. *Apocalypsis Revelata.* Amsterdam, 1766.
15. *Delitiæ Sapientiæ de Amore Conjugiali; et Voluptates Insaniæ de Amore Scortatorio.* Amsterdam, 1768.
16. *De Commercio Animæ et Corporis.* London, 1769.
17. *Summaria Expositio Doctrinæ Novæ Ecclesiæ.* Amsterdam, 1769.
18. *Vera Christiana Religio.* Amsterdam, 1771.*

with. On account of this decided distinction of class between the above four works of Swedenborg and the strictly theological writings which follow, we have not numbered them all in one series, as in the original, but have commenced a new series of numbers with the latter. [*Editors.*]

* In addition to the above, the following works, found among his manuscripts after his decease, have since been published at London and Tubingen:—

19. *Coronis seu Appendix ad Veram Christianam Religionem.* 1780.
20. *Summaria Expositio Sensus Interni Librorum Propheticorum Verbi Veteris Testamenti, necnon et Psalmorum Davidis.* 1784.

The titles of these works announce matters of great importance: and though the subjects of them are different, they are all founded on Anatomy, on Physics, on Philosophy, on explications of Holy Scripture, on certain revelations and visions; and they all conduct us, according to his manner of treating them, to serious meditations respecting the Supreme Being, the soul, things invisible and spiritual, and the life hereafter. We thus now find soaring above the clouds, the same man whom we have just been following in the mines, in furnaces and workshops: and we find him everywhere equally diligent, zealous, and fertile in emblematical illustrations.

The application which the composition of these latter works required, not permitting him to continue to discharge the functions of his office as Assessor of the Board of Mines, he, in 1747, asked and obtained his Majesty's permission to retire from it: who also granted the two requests which he added to his petition; the first of which was, that he might enjoy, during life, by way of pension, the *half* of the salary attached to his office; and the second, that this favor might be granted him without *any addition* of rank or title; though these are things which by the generality are not deprecated

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21. *Apocalypsis Explicata secundum Sensum Spiritualem.* Four volumes, 1785, 1786, 1788, and 1789.
22. *Index Rerum in Apocalypsi Revelata.* 1813.
23. *Index Verborum, Nominum, et Rerum, in Arcanis Cælestibus.* 1815.
24. *Adversaria in Libros Levitici, Numerorum et Deuteronomii.* 1841.

There was also printed in 1784, a small posthumous work, or rather fragment, intitled, *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, per viam Repræsentationum et Correspondentiarum.* But this does not properly belong to the class of his theological works, having evidently been written before he received his particular illumination, and apparently about the same time as his *Œconomia Regni Animalis and Regnum Animale*; in the former of which works the first sketch of the system is offered, and in the latter of which it is occasionally adverted to.

It is needless here to translate the titles of the above works, as a complete list of them, as now on sale in the English language, is attached to this work.

but eagerly sought after, and equally regarded with the acquisition of riches.*

These last works of Swedenborg's, as far as I have been able to judge of them from a slight inspection, confirm the idea I had previously formed of his system. He explains in them, according to the laws of the system that he had adopted, both things visible and invisible:

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* We have here, indeed, a rare instance of that moderation and contentedness of mind by which Swedenborg was so eminently distinguished, and which was so truly in accord with his spiritual character. In the English version of this Eulogium heretofore published, he is made to desire that the favour he requested might be granted without *derogation* either of title or rank: but this is a strange oversight indeed of the translator: for both the French copies—that of Pernetti, from which the former English version was made, as well as that which we have chiefly followed—here agree in the sense which is given above; both state that he requested that the favour might be granted him "sans *amélioration* de rang ni de titre." Swedenborg had now held an office in the government thirty-one years: and no doubt it is customary in that country, as in this, to reward a faithful public servant, on his retirement, with a pension proportioned to the length and value of his services, and to raise him to a higher degree of rank or title. It is elsewhere stated, that such an offer was actually made to Swedenborg on this occasion: it was proposed to raise him from the first rank of nobility to the second, and thus to confer on him the title of Baron; and, most probably, this would have been accompanied with an addition to his former income, to enable him to support his new dignity in a suitable manner: but he, as a man for whom neither wealth nor power had any attractions, declined the title altogether, and requested that only half of his former income—just as much as was sufficient to keep him from want, and to enable him to publish the works on which he was engaged—might be continued to him. By the way, this transaction alone is sufficient to evince how totally unfounded is the report which has been propagated by his enemies in this country, that, a little before this time, he went mad. If such was, in reality, his unfortunate situation, it would be sufficiently extraordinary that he should still be permitted, in his own country, to assist, as usual, in the deliberations of the House of Nobles: but that it should be proposed, at such a time, to raise him to a higher rank of nobility, and thus to add to his influence, would have been extraordinary indeed. To think of such a thing, the king of Sweden must have been mad himself. [*Editors.*]

from the former, he draws conclusions* respecting the latter: he represents to himself, in conformity with the world in which we live, another and entirely spiritual world, in which, as in this, he admits of degrees of perfection, an increase without end in the faculties of the

* This and the following statement of M. de Sandel is extremely superficial; but a better judgment could not be expected from him, since, as he himself states, he had not studied and examined the theological writings of his venerable countryman. As, however, M. Sandel has given Swedenborg credit for the greatest sincerity and veracity, which he exhibits as the prominent features of his character, we cannot explain what Swedenborg has written on the spiritual world according to the principle stated by Sandel "*as conclusions drawn from things visible respecting things invisible.*" For Swedenborg did not publish what he has written respecting the spiritual world as *things concluded* from what is visible, or the natural world, respecting what is invisible, or the spiritual world, but he published them as "*matters of fact from what he heard and saw in the spiritual world.*" This he has declared in the titles of several of his works. His assertion was, that the Lord had mercifully opened the sight of his spirit, so that he could, in a state of perfect wakefulness, associate with spirits and angels, and thus, from experience, he became acquainted with the nature of the spiritual world, its relation to the natural world, and the state of men after death. Every man, he states, has, in his material body, a spiritual body, for "*there is a natural body, and there is a spiritual body;*" (1 Cor. xv.) the organs of which are the only ground of all sensations, since the material body in itself has no sensation, but is only the instrument by which the spirit, that is, the man himself, has communication with the material world. In the spiritual world the spiritual body sees, hears, feels, &c., in short, is in the perfect enjoyment of all the senses in a far more exquisite degree than in the material body. These spiritual organs can, when it pleases the Lord, be opened before death, and man then can come into communication with spirits and angels and see the objects of the spiritual world, all of which, as being from the sun of the spiritual world, are *not material*, but *substantial.* Thus, the spiritual sight of the prophets and apostles was opened when they saw, in vision, the things they describe, as Zechariah, Ezekiel, Daniel, &c., and especially John in the Apocalypse; all the objects they saw were not material but spiritual, for there are *spiritual substances* as well as *material;* but spiritual objects are not, like material objects, subject to mechanical and chemical laws, nor to the conditions of time and space, but they are subject to pure spiritual laws, and precisely correspond to the states of the spiritual inhabitants, and thus represent the state of their

inhabitants, a similarity and agreement of tastes and occupations, of conveniences and inconveniences, of pleasures and of pains. Strongly impressed with these ideas, he endeavoured, in examining the Holy Scriptures, to combine them with his philosophical principles. Nevertheless, in describing spiritual things he has not been able to avoid the ideas inseparable from material existence. He tells us, however, that the whole is to be understood in a spiritual manner. This is a judicious caution: but is there not reason to apprehend, that when we trust too much to the imagination, we are in danger of falling into error? I am led to believe that Bishop Swedberg, otherwise a highly respectable and learned man, was a little inclined this way. Several of his works seem to indicate it: at least, we may conjecture from them that he had a tendency to behold, in certain events, a species of prophetic indications. It is true that, in an ecclesiastic, the defect of believing too much is preferable to that of believing too little. But it seems to indicate, that the case might be the same with his learned son; who had, so to speak, inherited from his father that spirit of curiosity, with which he entered on the investigation of the objects which strike the senses, and of those which are beyond their sphere, and are even beyond the limits prescribed to the human understanding.

I have probably dwelt too long on Swedenborg's theological works: these are not matters to be discussed

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affections and thoughts, of their real life, whether good or evil. What, therefore, Swedenborg describes as *facts* concerning the spiritual world and the states of departed spirits must not be considered, according to M. Sandel's supposition, as conclusions drawn from visible, or material things respecting invisible or spiritual things, but *as realities* perceived in spiritual light by his spiritual senses, and communicated to the world to promote the wisdom, happiness, and salvation of mankind. The things, which Swedenborg describes as facts and realities, which he heard and saw in the spiritual world, will be seen attested and proved by the examination and testimony of the celebrated German philosopher, Kant, and others equally worthy of credit, which will be adduced farther on. [*Tafel.*]

in an Academy of Sciences. Suffice it then to say, that his merit and excellent qualities shine with brilliancy, even where we are endeavouring to discover in him the weaknesses inseparable from human nature. I do not come here to defend errors or unintelligible principles: but I will venture to assert,—and I reckon, gentlemen, on meeting your approbation in the assertion,—that where others would have discovered a deficiency of intelligence and a confusion of ideas, Swedendorg has displayed an astonishing assemblage of knowledge; which he has arranged, according to his system, in such order, that the elements themselves would have striven in vain to turn him out of his course. If his desire of knowledge went too far, it at least evinces in him an ardent desire to obtain information himself and to convey it to others: for you never find in him any mark of pride or conceit, of rashness, or of intention to deceive. If, nevertheless, he is not to be numbered among the doctors of the church, he at least holds an honourable rank among sublime moralists, and deserves to be instanced as a pattern of virtue and of respect for his Creator.

Never did he allow himself to have recourse to dissimulation; and since, following his example, I also ought to speak with sincerity, I will state in what respect I conceive he has erred. I think of a man who has been engaged all his life in preparing a universal solvent, —a menstruum capable of dissolving all the productions of nature and of art,—without ever considering, that, when he had succeeded in making it, no vessel whatever could be capable of containing it. Swedenborg was not satisfied with the usual attainments of the learned: he wished to pass the barriers which are opposed to man's acquirements by the imperfection of his state, especially while the soul is tied to its frail partner, the body. But it would be unjust to blame him for this defect, without more severely condemning those whose duty it is to know much, and who yet know nothing. And still it would be inequitable to wish to depreciate a man endowed with so many other fine qualities.

He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labours, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

He was a worthy member of this Royal Academy; and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article *on Inlaid Work in Marble, for Tables, and for other Ornaments.*

As a member of the Equestrain Order of the House of Nobles he took his seat in several of the Diets of the Realm; in which his conduct was such as to secure him both from the reproaches of his own conscience and from those of others.* He lived under the reigns of many of our sovereigns, and enjoyed the particular favour and

* In a letter of Count Hopken's, who had been for many years Prime Minister of Sweden, published in *the New Jerusalem Magazine*, printed in 1790, that nobleman states, that the most solid and best written memorials on the state of the finances, presented at the Diet of 1761, were drawn up by Swedenborg; in one of which he refuted a quarto volume on the subject, citing from it the corresponding passages, in the compass of a single sheet. This letter is adduced below. [*Editors.*]

kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?

Swedenborg (and this I mention without intending to make a merit of it,) was never married. This was not however owing to any indifference towards the sex: for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures: but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition.* Content within himself, and with his situation, his life was, in in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1772], in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted with the prospect of his heavenly metamorphosis.

May this Royal Academy retain as long, a great number of such distinguished and useful members!

Thus the Chevalier closes his oration; on which it is needless to add any remarks to those which we have offered above in our introductory observations. It evinces, beyond all possibility of contradiction, that Swedenborg was distinguished by all the virtues, abilities, and attain-

* How inconsistent is this with the story which has been invented and propagated in this country, that he was once attacked with a most violent fever, attended with delirium, from the effects of which he never recovered! In Sweden, where his personal history must have been best known, nothing, it seems, of the kind was ever heard of. [*Editors.*]

ments, that can shed a lustre on the character of man; and that, notwithstanding his theological writings must have caused him, with many, to be regarded with suspicion, he retained among his countrymen the respect of those who knew him best,—of men distinguished both by rank and learning,—till the last. It evinces, in short, that his whole character and conduct were in the fullest accord with the statements of his writings;—that if the statements of his writings are true, his character and conduct were such as to authenticate and sustain them. His writings thus come to the reader with every possible claim to attention; it is from the investigation of *them* that he must finally form his conclusions.

SWEDENBORG'S ACCOUNT OF HIMSELF,

IN A LETTER TO HIS FRIEND,

THE REV. THOMAS HARTLEY, M.A.,

RECTOR OF WINWICK, IN NORTHAMPTONSHIRE.

The next account we shall adduce in regard to Swedenborg, is that which he gives of himself in a letter to his friend, the Rev. T. Hartley, M.A., Rector of Winwick, in Northamptonshire, who, having met with some of Swedenborg's works, sought an acquaintance with their author, and was admitted by him to his intimate friendship. Mr. Hartley has left his testimony respecting him, which we shall adduce below. The following letter was written by Swedenborg to Mr. Hartley, in reply to one which that gentleman had sent him, requesting that he

would leave, in his hands, some account of himself, of his family and connexions:*—

"MY DEAR FRIEND,

"I take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same: but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is all truth, because he is THE TRUTH. (John xiv. 6.) It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your departure from England disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning, for example, your degrees in the university, the offices you have borne, your family and connexions, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudice may be obviated or removed? For where the honour and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support.' After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life:—

"I was born at Stockholm, in the year 1689,† Jan. 29th. My father's name was Jesper Swedberg; who was bishop of West-Gothland, and a man of celebrity in his time. He was also elected a member of the [English]

* The original Latin may be seen in a former periodical publication called the *Aurora*, vol. ii. p. 224.

† It has been ascertained that this should be 1688. See above p. 3.

Society for the Propagation of the Gospel in Foreign Parts; for he had been appointed by King Charles XII., as bishop over the Swedish churches in Pennsylvania and London. In the year 1710 I began my travels; first going to England, and thence to Holland, France and Germany; whence I returned home in 1714. In the year 1716, and afterwards, I had many coversations with Charles XII. king of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor of the Metallic College; in which I continued till the year 1747, when I resigned it; but I still retain the salary annexed to it, as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord hath called me. On my resigning my office, a higher degree of rank was offered me: but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg:* from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm: but I have never sought admission into any other literary Society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. In the year 1734, I published, at Leipsic, the *Regnum Minerale,* in three vols. folio; and in 1738, I took a journey into Italy, and stayed a year at Venice and Rome.

"With respect to my family-connexions, I had four sisters. One of them was married to Eric Benzelius, afterwards promoted to the Archbishoprick of Upsal: and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial govern-

ment. But all these are dead: however, two bishops who are related to me are still living: one of them, named Filenius, is Bishop of East-Gothland, and now officiates as President of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm; he married my sister's daughter: the other, named Benzelstierna, is Bishop of Westermania and Dalecarlia; he is the son of my second sister. Not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the bishops of my country, who are ten in number; as also with the sixteen senators, and the rest of the nobility; for they know that I am in fellowship with angels. The king and queen also, and the three princes their sons, shew me much favour: I was once invited by the king and queen to dine at their table,—an honour which is in general granted only to the nobility of the highest rank; and likewise, since, with the hereditary prince. They all wished for my return home: so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should any thing of the kind befal me elsewhere, it cannot hurt me.

"But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana* that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom. The only reason of my latter journeys to foreign countries, has been the desire of being useful, by making known the arcana entrusted to me.

"As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.*

"Your letter has drawn the mention of these things from me, with the view, as you suggest, that any ill-grounded prejudices may be removed.—Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your attaining, if you look and pray to our Lord.

"EMAN. SWEDENBORG.

"London, 1769."

Now if the writer of this letter really was invested with the character he assumes, could any thing be more suited to that character than the whole of its contents? Does not every sentence and expression in it bespeak the truly humble, pious, and heavenly-minded man? Could any one who falsely pretended to what the author professes, write of himself in a manner so perfectly in accord with the pretensions assumed? Would it be possible for an impostor, whether hypocritical or self-deluded, to assume that air of genuine simplicity, inward composure, and unfeigned contentedness, which reigns throughout the whole?

TESTIMONY
OF
THE REV. N. COLLIN, OF PHILADELPHIA,
RESPECTING
SWEDENBORG.

We next adduce a confirmation of the statements in the above letter, together with a comment on its contents, by the Rev. Nicholas Collin, Rector of the Swedish Church in Philadelphia. This gentleman did not pro-

* This remark is an answer to an offer by Mr. Hartley, to supply him with money, should he have occasion for it.

fess the sentiments of Swedenborg: but in the year 1801, when, in consequence of the adoption of those sentiments by many in America, the character and life of Swedenborg had there become the subject, as he states, of "frequent and sedulous inquiries," he published the above letter of his illustrious countryman, with a comment of his own, in the *Philadelphia Gazette* of August 5th, 8th and 10th. It was reprinted in the *New Jerusalem Church Repository*, published at Philadelphia in 1817, at which time Mr. C. was still performing the duties of pastor of the Swedish church in that city. Mr. Collin was well qualified to give authentic information, having, when a very young man, lived three years at Stockholm, when, as he says, "Swedenborg was a great object of public attention in that metropolis, and his extraordinary character was a frequent topic of discussion. Not seldom he appeared in public, and mixed in private societies; therefore, sufficient opportunities were given to make observations on him."

The comment begins thus:—

"His family connexions were such as he relates, and well known in Sweden; some of them by myself personally; particulary Bishop Benzelstierna. The mention of his father, being, though honorable, modestly short, I shall enlarge upon it. This Jesper Swedberg was well qualified for one of the principal Bishopricks in Sweden, by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of Russia, Poland and Denmark, and was moreover consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude, which sustained such burthens and misery, and blazed in so many battles! His popularity gave particular energy to some public regulations, which lessened the havock of pestilence: a judicious and pathetic address

to the people convinced them, that interring in new grounds was a necessary measure, though a temporary sacrifice to their laudable attachment to the consecrated grounds in which the earthly remains of their beloved relatives reposed. The bishop was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregations, which are preserved on its records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events, in the moral and physical world, which happened in these parts of America. Some of these relations are recorded: one I find less credible, but founded on popular belief, and in part on some very remarkable facts. As this excellent man has been charged with a fondness for the marvellous, and the same foible is imputed as hereditary to the son, I will candidly mention the only fact within my knowledge, which may be so construed: a female head-dress, called in French *fontange*, made up of laces or ribbons to a monstrous height of several stages, had long been an object of his indignation. In a parish of his diocese, a female still-born child had a monstrous excrescence on its head, very similar to this ornament of the ladies. He regarded this as an ominous commination from heaven against the sinful vanity, and published a very spirited poem, with a drawing of the hideous forms. Those who sarcastically criticise this, ought, however, to reflect, that the most learned physiologists cannot yet decide what effect monstrous figures may, by affecting the mother, produce on the unborn babe. Certain it was, that the bishop struck a death-blow to many thousand *fontanges*, and so far saved many fathers and husbands from expense and vexation.

"Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: 'His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity directed to various important objects, is conspicuous

in all. Mathematics, astronomy, and mechanics seem to have been his favourite sciences, and he had already made great progress in these. Everywhere he became acquainted with the most renowned mathematicians and astronomers, as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden, by purchase, or sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the university.'

"That Swedenborg, on his return, was honoured by frequent conversations with Charles the XIIth, may well be believed by all who knew the real character of that king: he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitted warfare, which was indeed, after the defeat at Pultowa, a necessary struggle for the independence of his country. He had also acquired some knowledge of the Mathematics, and used, at leisure hours, to amuse himself and his officers with the solution of problems.

"Swedenborg composed an Algebra in the Swedish language, published in 1718. His *Regnum Minerale*, which he mentions, is well known, and may be seen in the library of Philadelphia. The office of Counsellor in the Metallic College was conferred on him by King Charles, as a reward for knowledge acquired by the labours of youth, and a means of making it very beneficial to the nation: that Board having inspection over the mines and metallic works, so important in that country, and being a constitutional department of the government.

"Swedenborg asserts with truth, that he was in favour with the royal family, and generally respected by the first classes. This was due to his learning and excellence of character. The then queen, Louisa Ulrica, sister of Frederic, the celebrated king of Prussia, had extraordinary talents and literary acquisitions. She patronized the arts and sciences in Sweden. Her large and ex-

cellent library, which I have seen, employed much of her time. Gustavus her son, then hereditary prince, afterwards king, was distinguished by his talents and promotion of the sciences, both useful and ornamental. The prelates and others of the clergy, many of whom were his relatives and friends, honoured him on the same ground, being themselves scholars and well-bred persons. He could therefore assure his friend that he was in no danger of persecution; besides, the National Church has never been severe; and his works were at that time in the Latin language, beyond the reach of the common people. I must, however, observe, that but few paid him this respect, on account of his fellowship with angels. Some rather considered his theological theories as imbecilities; the author above-mentioned,* so candid in his eulogium, laments, nevertheless, the striking contrast between the algebra and the visions of the New Jerusalem.

"Swedenborg states properly his rank of nobility. He had the common degree; and was not, as many in America style him, a baron; which title denotes the second class of noblemen; the first among the three classes being counts.

"*My conversation with Swedenborg, and other authentic sources of information concerning him*:—

"In the course of my education at the University of Upsal, I had free access to its excellent library, which, by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the theological treatises of Swedenborg, published till the year 1765; among them, *Arcana Cœlestia, De Cœlo et Inferno*, &c. In that year I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity, for nearly three years. During that time, Swedenborg was a great object of public attention in this metropolis, and his extraordinary character was a frequent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden and other appen-

* See above p. 30.

dages. There he received company. Not seldom he also appeared in public, and mixed in private societies; therefore, sufficient opportunities were given to make observation on him. I collected much information from several respectable persons who had conversed with him; which was the more easy, as I lived the whole time, as private tutor, in the family of Dr. Celsius, a gentleman of distinguished talents, who afterwards became bishop of Scania: he and many of the eminent persons that frequented his house knew Swedenborg well.

"In the summer of 1766, I waited on him at his house; introducing myself, with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption, (I was then twenty,) but from a strong desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee, without eatables, was served, agreeably to the Swedish custom: he was also, like pensive men in general, fond of this beverage. We conversed for nearly three hours; principally on the nature of human souls, and their states in the invisible world; discussing the principal theories of psychology, by various authors; among them the celebrated Dr. Wallerius, late Professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with spirits of deceased persons. I presumed, therefore, to request of him as a great favour, to procure me an interview with my brother, who had departed this life a few months before, a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition and virtue. He answered, that God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked what my motives were. I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine

had been the case, he would then have solicited permission from those angels who regulate those matters.* He showed me the garden. It had an agreeable building; a wing of which was a kind of temple, to which he often retired for contemplation; for which its peculiar structure, and dim, religious light, were suitable.

"We parted with mutual satisfaction; and he presented by me, to the said Dr. Celsius, an elegant copy of his *Apocalypsis Revelata*, then lately printed at Amsterdam.

"I should have improved this personal acquaintance, but Swedenborg went soon afterwards on his last travels, from which he did not return: he died in London, and was buried in the cemetery of the Swedish church."

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* Here the Editors of the *New Church Repository* appended a note as follows:—"Although as to substance there can be no doubt of the correctness of Mr. Collin's memory, yet with due deference to that respectable gentleman, we cannot but remark, that we are of opinion he must have misapprehended one of Swedenborg's expressions. We allude to that which is expressed by Mr. Collin in the following words: '*That if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate those matters.*' Now, as far as we are acquainted with the writings of Swedenborg, we have no recollection of his ever having inculcated the idea, that application for any favour, natural or supernatural, should be made to angels, *but to the Lord alone.* We cannot, therefore, but conclude, that the declaration was either misunderstood, or mis-remembered." Upon which Dr. Collin, in a letter to the Editors, gave the following explanation:—

"Gentlemen,—Permit me to explain the following words in my conversation with Swedenborg: 'that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate such matters.' This answer to me is correctly translated from the Swedish. It does not imply, as you apprehend, any worship of angels, but only a request to them, as agents, by Divine commandment. Christians have generally believed such agency, as appears from the Bible and ecclesiastical history. Many persons, not chargeable with credulity, have ascribed to them influence on the human mind, and aid in dangers, when human means and other causes were incompetent, though this agency was not seen, heard, or felt by the bodily organs. Swedenborg did, indeed, assert a very familiar intercourse with them, but not any sort of adoration.

"NICHOLAS COLLIN."

In a letter addressed by Mr. Collin to the Rev. John Hargrove, of Baltimore, dated Philadelphia, March 16, 1801, which was lately found among the papers of Mr. H. after his decease, Mr. C. states respecting Swedenborg as follows:—

"Swedenborg was universally esteemed for his various erudition in mathematics, mineralogy, &c., and for his probity, benevolence, and general virtue. Being very old when I saw him, he was thin and pale; but still retained traces of beauty, and had something very pleasing in his physiognomy, and a dignity in his tall and erect stature. On my requesting his aid in procuring an interview with a brother lately deceased, he answered very properly, that the partition-wall between this and the other world could not be opened without some important cause, and not to gratify mere curiosity. When I come to Baltimore, sometime this spring, I shall tell you more.—I am, &c.

"NICHOLAS COLLIN."

TESTIMONY

OF

THE REV. THOMAS HARTLEY, M.A.,

RESPECTING

SWEDENBORG.

Mr. Hartley has left his testimony respecting Swedenborg on record in the prefaces to the English editions of the works *On the Intercourse between the Soul and the Body*, and *On Heaven and Hell*, and in a letter to the translator of *The True Christian Religion*, the Rev. J. Clowes, M.A., Rector of St. John's, Manchester, inserted in the preface to that work. In the first of these prefaces, Mr. H. says respecting his author,—

"I have conversed with him at different times, and in company with a gentleman of a learned profession and

of extensive intellectual abilities: we have had confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the author and his writings among the greatest blessings of our lives. The extensive learning displayed in his writings evinces him to be the scholar and the philosopher; and his polite behaviour and address bespeak him the gentleman. He affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind: and he is so far from the ambition of heading a sect, that wherever he resides on his travels he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on the enthusiast in his conversation and writings."

Mr. H. makes similar remarks in his letter to the translator of *The True Christian Religion:*—

"The great Swedenborg (he says,) was a man of uncommon humility. He was of a catholic spirit, and loved all good men of every church, making at the same time all candid allowance for the innocence of involuntary error. However self-denying in his own person, as to gratifications and indulgences, even within the bounds of moderation; yet nothing severe, nothing of the precisian, appeared in him, but, on the contrary, an inward serenity and complacency of mind were manifest in the sweetness of his looks and outward demeanor. It may reasonably be supposed, that I have weighed the character of our illustrious author in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure respecting him, and from a diligent perusal of his writings; and according thereto, I have found him to be the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman; and I further believe, that he had a high degree of illumination from the Spirit of God,

was commissioned by him as an extraordinary messenger to the world, and had communication with angels and the spiritual worlds far beyond any since the time of the apostles. As such, I offer his character to the world, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality or private views whatever, being much dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner."

What Mr. Hartley here says of himself is unquestionably true: for he was well known to many of the religious characters of that day as a man of the deepest piety, and he was at this time [1781] very far advanced in years, and near the end of his earthly career: to the testimony of such a man to the character of Swedenborg, what exception can be made ?*

TESTIMONY OF DR MESSITER,

RESPECTING

SWEDENBORG.

The "gentleman of a learned profession and of extensive intellectual abilities," mentioned by Mr. Hartley above, was the late Dr. Messiter, an eminent physician of that time. What his opinion of Swedenborg, the result of personal acquaintance, was, appears from his correspondence with the Professors of Divinity at Edinburgh, Glasgow, and Aberdeen;† to which Universities, by desire of Swedenborg, he, in 1769, presented some of his

* Mr. Hartley was the author of a volume of sermons, and of other works, inculcating the christian life, as well as the translator of two of Swedenborg's works, entitled the *Intercourse between the Soul and the Body*, and the *Heaven and Hell.*

† See *Intellectual Repository*, Vol. iii. (first series) p. 449, &c.

works. In his letter to Dr. Hamilton at Edinburgh, Dr. M. :

"As I have had the honour of being frequently admitted to the author's company when he was in London, and to converse with him on various points of learning, I will venture to affirm, that there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium."

Dr. Hamilton, in his answer, candidly says,—

"I have seen enough to convince me that the honourable author is a very learned and pious man,—qualities that shall ever command my respect."

So, in his letter to Dr. Gerard at Aberdeen, Dr. Messiter, speaking of Swedenborg's works, says,—

"They are the productions of a man whose good qualities, resulting from his natural and acquired abilities, I can with much truth, from my frequent converse with him, assert, are a high ornament to human nature. Credulity, prejudice, or partiality, seem to have no share in his composition or character; nor is he in the least influenced by any avaricious or interested views. A proof of this last assertion was afforded me, by his refusing an offer of any money he might have occasion for while in England, which was made him on a supposal, that his want of connexions in a place where he was a stranger might prove an obstacle to his divine pursuits."

We will, however, adduce the letters of Dr. Messiter to the Scotch Professors:—

To the Professor of Divinity at Edinburgh.

"October 23, 1769.

"Rev. Sir,

"As I have not the honour of knowing your name, I hope you will not attribute that deficiency in the

superscription to a want of respect towards the professor of a science which I have ever held in the greatest veneration. The Hon. Mr. Swedenborg has desired me to send you, as a present, some of his late Tracts, which, should you think proper to peruse them, I doubt not but you will consider them as very extraordinary, and certainly more proper to be submitted to the scrutiny of gentlemen of your dignity and profession, than to that of those whose want of a proper scale of literature but ill qualifies them to judge of their sublimity. As I have had the honour of being frequently admitted to the author's company when he was in London, and to converse with him on various points of learning, I will venture to affirm, that there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium. What he knows of the most interesting and noble science of all, I most humbly submit, Sir, to your better judgment: yet I must say, that though I have read much of the historical and mystical proofs of the truth of Scripture, I have never yet met with any assertions so wonderfully affecting the mind of man; and wherever I have read of anything of this nature approaching in some measure to the gift of our author, it has generally been delivered by persons whose education would scarcely secure them from the censure of enthusiasm or imposture. I should be glad, Sir, to be honoured with a line from you when you get the books, and happy to receive your opinion when it may be suitable to you to confer that favour on me.—I am, Sir, with the greatest respect, your most obedient and most humble servant,

"H. MESSITER.

"At Broom House, Fulham, Middlesex."

The Professor's Answer.

"Edinburgh, Nov. 6, 1769.

"Sir,

"I have received the books concerning which you were pleased to advise me in your favour of the 23rd of October, for which I return you cordial thanks. I have at present, and shall have during the winter season, but little respite from the duties of my office of Divinity Professor here; so that it will be seven or eight months ere I can purpose to peruse them deliberately, and with that care and attention which the serious and important nature of the subjects therein treated plainly requires. I have, however, seen enough to convince me that the honourable author is a very learned and pious man,—qualities that shall ever command my respect. His sentiments, in several theological points of importance, differ not a little from those that are entertained in our North British Church, and he supports them not wholly by argumentation from Scripture, but rests a good deal on visions of angels and intercourse with the spiritual world: as I cannot boast of any experience of that kind, I am the less qualified to judge of the weight that ought to be laid on that mean of proof. This is all I can presume to say at present, and on the footing of a very slight and cursory inspection of the books. Meanwhile, as you have sent a copy of the *Apocalypsis Revelata*, and another quarto, in which *Amor Conjugialis et Scortatio*, or *Fornicatio Vaga et Libidinosa*, are explained and contrasted in respect of their spiritual and mystical meaning, I shall deposit these in the theological library here, as also a single copy of each of the other papers and pamphlets, reserving to my own proper use only a single copy of each of those publications of which you have transmitted several copies; the residue I shall give away, as from you, to such of the ministers of this city as, to the best of my judgment, will most thankfully receive them.—I am, with sincere respect and gratitude, Sir, your most obedient and most obliged servant,

"Robert Hamilton."

To the Professor of Divinity in the University of Glasgow.

"REV. SIR,

"Had I the honour of your acquaintance I should not have addressed you in the general term of Professor of Divinity, and therefore hope your candour will not suffer you to construe my ignorance into a disrespect I would not willingly be thought guilty of. The Hon. Mr. Swedenborg has desired me to send you, as a present from him, some late Tracts of his writing, I hope not more extraordinary than true. As I have had often the honour of conversing with him, I can with great truth assert, that he is truly amiable in his morals, most learned and humble in his discourse, and superlatively affable, humane, and courteous in his behaviour; and this joined with a solidity of understanding and penetration far above the level of an ordinary genius. Thus much I know of him, and therefore sacredly affirm, though not without an humble deference to your opinion of his writings. If this character be allowed him, as I am confident it will in time, it will remove the most general objections offered by the most violent and daring Deists to revealed religion, viz., that the authors [who profess to have received revelations] are obscure illiterate enthusiasts. The two last charges, his writings (if not what is above said) will soon refute, and the first will be removed by the account given of himself in the letter to his friend, which you have at the end of the *Summaria Expositio*. Though I must beg pardon for having taking up thus much of your time, I must yet take the liberty to remark, that the translation of the above-mentioned Treatise is designed as a present for any English reader you might think proper to present it to, but as it is very indifferently executed, I am confident it will do the author no honour, and therefore wish he had omitted it. I shall be glad to be honoured with a line on receipt of the books, and on any future convenient occasion shall be happy to receive your opinion of them. —I am, Sir, with the greatest respect, your most humble and most obedient servant, "H. MESSITER."

The Professor's Reply.

"Sir,

"I am favoured with yours of the 23rd October, signifying that you had sent me as a present, from the Hon. Mr. Swedenborg, some of his late Tracts. The box with the books came to my hand some days before I received your letter, and you may judge of my surprise when I could not conjecture how or by whom they were sent. I beg you will be so good as to return my thanks to the honourable gentleman for his present. I dare not presume in a hasty manner to pass any judgment upon performances which seem to contain several things not a little extraordinary. Considering the excellent character you give the author, I am persuaded he has the interest of religion at heart, and every friend of that interest cannot but wish success to intentions so pious and so disinterested. I am sorry you think the translation of the *Summaria Expositio* so ill executed, because it is natural to apply to the translation for a general notion of the author's principles and views; and, if I mistake not, the original is not to be found in the parcel which I have received.—I have the honour to be, with great respect, Sir, your most obedient humble servant,

"R. Traill.

"College, Glasgow, Nov. 3, 1769."

To the Professor of Divinity in the University of Aberdeen.

"Rev. Sir,

"I hope the want of knowledge of your name will apologize for the direction on the superscription of this letter, which I address to you in obedience to the desire of my learned friend the Honourable Mr. Swedenborg, who has desired me to present you with some late pieces of his writing. I wish, good Sir, you may think them worthy of your perusal, as they are the productions of a man whose good qualities, resulting from his natural,

acquired, and blessed abilities, I can with much truth, from my frequent converse with him, assert, are a high ornament to human nature. Credulity, prejudice, or partiality seem to have no share in his compositions or character, nor is he in the least influenced by any avaricious or interested view. A proof of this last assertion was afforded me by his refusing an offer of any money he might have occasion for while in England, which was made him on a supposal that his want of connexions in a place where he was a stranger might prove an obstacle to his divine pursuits. I am inclined to mention this circumstance to obviate the jealousies most men are apt to entertain of works of this sort, which they think only designed *ad captandos denarios:* but this suspicion seems also pretty well removed in the printed letter entitled *Ad Amicum Responsum.* His learning, like his charity, is universal: but what his merit in these performances may be, I humbly submit to your superior judgment.—Excuse this liberty, and believe me to be, with the most profound respect, Sir, your most humble and obedient servant,

"H. MESSITER."

The Professor's Answer.

"Aberdeen, November 7, 1769.

"SIR,

"It is about a week since I received the favour of yours of October 23, but the books to which it refers came to hand only last night. I have had scarce time at all to look into them, and therefore can pretend to give no opinion of them; but, as you desired to hear from me on my receiving them, I could not think of delaying to return my thanks to you and Mr. Swedenborg for the present to which I have no sort of title. I hope you will do me the honour to offer him my best respects. The necessary business of my profession at this season will probably make it some time before I

can read the pieces sent me, with such care as to form an opinion of them: as soon as I am able to form it, I shall be very ready to communicate it to you.—In the mean time, I am, Sir, your obliged humble servant,

"ALEX. GERARD."

TESTIMONY OF MR. WM. COOKWORTHY, RESPECTING SWEDENBORG.

With the Englishmen whose approbation of Swedenborg's sentiments was strengthened by a personal acquaintance with himself, must be reckoned the late Mr. Wm. Cookworthy, a man of most superior character, the friend of the first Lord Camelford, and of Captain Jervis, afterwards Earl St. Vincent, and the associate of many of the literati of his day. This gentleman testified his satisfaction with Swedenborg and his writings, by joining with Mr. Hartley in translating the treatise on *Heaven and Hell*, and defraying the whole expense of the printing and publication.*

TESTIMONY OF COUNT ANDREW JOHN VON HÔPKEN, RESPECTING SWEDENBORG.

This nobleman was one of the institutors of the Swedish Royal Academy of Sciences, which, being a

* See a Memoir of him in *The Intellectual Repository*, New Series, Vol. i. p. 439, &c.

man of eminent learning, he served for a considerable period in the capacity of Secretary. He afterwards was, for many years, Prime Minister of the kingdom; which station, in addition to his post as one of the sixteen Senators, with whom, prior to the revolution in 1772, the royal power in fact was vested, the king being merely the president of that body, made him the second person in the kingdom. He died on the 9th of March, 1790. In the *New Jerusalem Magazine*, published in 1790 and 1791, are five letters of this nobleman to General Tuxen, in answer to some inquiries respecting Swedenborg made by the latter. Count Hôpken's letters exhibit much of the wariness of an old politician; yet while he even seems to censure some parts of Swedenborg's writings, his anxiety to apologize for them clearly discovers what was his real opinion.

Letters from Senator Count Hôpken to General Tuxen.

LETTER I.

"SIR,

"My stay in the country, at a distance from the capital and the great world, is the cause of my answering later than I ought the letter of April 21st, with which you have honoured me. The office with which I was invested in my country, has often made it my duty to give my opinion and counsel in delicate and difficult matters; but I do not recollect any one so delicate ever to have been submitted to my judgment, as that which you have been pleased to propose to me. Such sentiments and persuasions as one person may entertain, do not always suit others; and what may appear to me probable, manifest, certain and incontestible, may to others seem dark, incomprehensible, nay, even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of ideas in men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when

a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge. All I could say by way of preliminary on this subject, regards the person of the late Assessor Swedenborg. I have not only known him these two-and-forty years, but also, some time since, daily frequented his company. A man, who like me has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have known any man of more uniformly virtuous character than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one; he laboured diligently, and lived frugally without sordidness; he travelled continually, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those which he embraced. He was, without contradiction, the most learned man in my country; in his youth he was a great poet. I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. His Latin in his middle age, was in an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway, where, by an easy and simple method, he transported the largest galleys over the high mountains and rocks to a gulf where the Danish fleet was stationed. He was likewise a natural philosopher, yet on the Cartesian principles. He detested metaphysics as founded on fallacious ideas, because they transcend our sphere, by means of which theology has been drawn from its simplicity and become artifical and corrupted. He was perfectly conversant with mineralogy, having for a long time been Assessor in the Mineral College, on which science he also published a

valuable and classical work, both as to theory and practice, printed at Leipsic in 1734: if he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in the *Acta Literaria.* I imagine this science and his meditations on the effects of the soul upon our curiously constructed body, did, by degrees, lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw every thing clearly, and expressed himself well on every subject. The most solid memorials, and the best penned, at the diet of 1761, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet. Of his method of teaching we see proofs in all his writings which relate to, or are founded on the, *Arcana Cœlestia.* He might, with or without reason, which I do not indeed venture to determine, be accused of having given a heated imagination too free play in his revelations. But, for my own part, I have nothing on which I could found this criticism. Whether, or no, our Lord, in our times, grants to particular persons particular revelations; what the nature of such revelations is; and what is the criterion for distinguishing the genuine from the false: of all this I have no solid grounds for judging. The author of the *Monthly Review* judges admirably in every other respect except on matters of divinity; and his testimony on that head avails nothing with me. I once represented, in rather a serious manner, to this venerable man, that I thought he would do better not to mix his beautiful writings with so many *memorable relations,** or things

* A considerable portion of Swedenborg's writings consists of what he calls *memorabilia*, or memorable relations "of things heard and seen" in the spiritual world. (See above p. 19, where the manner in which he saw them is explained.) At the conclusion of every article on doctrine, in his large work, entitled, *The True Christian Religion, or the Universal Theology of the New Church,*

heard and seen in the spiritual world concerning the states of men after death, of which ignorance makes a jest and derision. But he answered me, *that this did not depend on him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions, assuring me, on his hopes of salvation, that no imagination produced in him his revelations, which were true, and from what he had heard and seen.* This may be: the church can-

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as well as at the conclusion of the explanation of every chapter of the Word, as to its spiritual sense, in the *Arcana Cœlestia*, and *Apocalypse Revealed*, he has added one or more of these *memorable relations*, which always tend either to illustrate the doctrine in question, or to convey some important information respecting the state of man after death, or respecting his state as a spirit in the spiritual world, in which he is to live for ever, either in states of ineffable happiness in heaven, or of unspeakable misery in hell, according to his previous life in the world. The information, therefore, which these *memorable relations* profess to communicate is of the utmost moment, and consequently claims the most serious attention of every thinking mind. Levity and worldly-mindedness, we know, make light of every thing spiritual; but seriousness and piety are delighted to become acquainted with things which concern the spirit of man, and which point out, in the most effectual manner, the way to holiness and consequent happiness, and present the most powerful persuasives to desist from evil of every kind, and to seek peace and pursue it. This is the effect which the reading of the *memorable relations*, contained in the writings of Swedenborg, will invariably have upon the sincere and pious mind. All the objects and phenomena of the spiritual world are, according to Swedenborg, directly correspondent to the states of the inhabitants, so as perfectly to represent, in outward emblems, the affections and thoughts, that is, the real life, whether good or evil, of the spirits whom they surround. That this is the fact, Holy Scripture, when read with any degree of spiritual discernment, amply testifies. Thus, in the first Psalm, "*The man who walketh not in the counsel of the ungodly, &c., is pronounced blessed, and is compared to a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper.*" Now, here the *tree*, the *rivers of water*, the *fruit*, and the *unfading leaf*, are not only mere figures of speech, but are emblems corresponding to the blissful state of the good man, and depict the delightful scenery by which he is surrounded when he becomes an inhabitant of the spiritual world, or when he comes into heaven

not judge of mysteries, nor can I. The generality, when they are speaking of the theology of Swedenborg, always dwell on his *memorable relations*, and think that every thing consists in these. In whatever he relates of the spiritual world, and the other progressions in the angelic heaven, there appears, as I think, an analogy and resemblance of the gradations which God has established in the world, and in which no variations or exceptions are admitted; insomuch, that Swedenborg has taken the same road by which we proceed from the visible to the invisible, from things known to things unknown, from several collected facts to one fundamental truth before unknown to us; in like manner as in arithmetic, we are led from known numbers to those we seek. We have no other way of obtaining knowledge. Few persons have judiciously read his works, which everywhere sparkle with genius; if I meet with anything unusual or extraordinary, and which might indicate a disordered understanding, I do not judge of it. We read Plato with admiration; but there is nothing to be met with in his works, which, if related by another person, might not be deemed extravagant, inconceivable, and absurd. But I grow too

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after death. That there are spiritual objects and phenomena in the spiritual world, as cognizable to the spiritual eyes and senses of spirits, as material objects and phenomena are cognizable to the natural eyes and senses of men, although not subject to mechanical and chemical laws, as are material objects, see above p. 19. And in respect to the wicked, and the abominations of wickedness, it is evident from many parts of the Scriptures, that every evil principle, and every wicked lust is represented by outward emblems which correspond to them, and which portray them to the external senses of spirits; we will only adduce one passage from the prophet Ezekiel, chap. viii. 9, 10: "*And he said unto me, Go in, and behold the wicked abominations that they do here; so I went in and saw, and* BEHOLD EVERY FORM OF CREEPING THINGS AND ABOMINABLE BEASTS, *and all the idols of the house of Israel, pourtrayed upon the wall round about.*" The prophet saw these things in vision, that is, when his spiritual eyes were open to see the objects in the spiritual world. The *memorable relations* of Swedenborg will be found, by every serious mind, to contain lessons of wisdom, concerning the spiritual states of men, of the greatest importance, which could not be so *effectually* communicated in any other manner.

prolix, Sir, and you may be tired with such a long and hastily written letter. This I have written with a view of satisfying in some manner your desire, and thus of proving the perfect esteem, with which I have the honour to be, Sir, your obedient servant,

"HÔPKEN.

"Schenninge, May 11, 1772."

"P.S. Your epitaph on Swedenborg is very beautiful, true, and worthy of the subject."

Count Hôpken to General Tuxen.

LETTER II.

"SIR,

"From your long silence, I concluded you had not been satisfied with my last, containing my opinion on the late Assessor Swedenborg's System of Divinity; and from your letter of March 8th, I perceive I had some cause for my suspicions. In every science but divinity, a man may give his opinion positively, and, if it were erroneous, endeavour to make others embrace it also; for this does not destroy the calm and quiet of the conscience. It is quite indifferent in the other life, with regard to happiness, to believe with Ptolomy, that the earth rests in the centre, and that the sun, with the other planets, revolves round it in twenty-four hours; or with Copernicus, the opposite. But as soon as the question is concerning a subject relative to salvation, which is to satisfy the conscience in every period of life, then my thoughts are of a more tender nature, and I am bound to use caution in communicating them to others. The late Swedenborg certainly was a pattern of sincerity, of virtue and piety, and at the same time, in my opinion, the most learned man in this kingdom; but all these qualities, which are so many evidences of an honest, virtuous and pious life, do not, at the same time, prove, that he could not err like other men. What to my judgment may appear evident, convincing, and indisputable, may to others appear ob-

scure, complicated, and problematical. Our intellectual faculties are so different, as well as our education and circumstances; and hence proceeds all the diversity of opinions prevailing among men, which are never to be reconciled. I agree with you, Sir, in this, that the Swedenborgian system is more comprehensible to our reason, and less complicate than other systems; and while it forms virtuous men and citizens, it prevents, at the same time, all kinds of enthusiasm and superstition, both of which occasion so many and such cruel vexations, or ridiculous singularities, in the world: and from the present state of religion, (more or less everywhere conspicuous, according to the more or less free form of government,) I am perfectly convinced that the interpolations which men have confusedly inserted into religion, have nearly effected a total corruption or revolution; and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present, *opiniorum commenta delet dies, naturæ judicia confirmat*, says Cicero. The work of GOD is in its composition simple, and in its duration perpetual; on the contrary, the contrivances of man are complicate, and have no lasting subsistence. Those few truths which we possess, and perhaps want in this world, are equally intelligible to the most simple as to the most profound metaphysician. Tenets and arguments have troubled mortals more than convinced them; excited more religious quarrels and wars in Christendom, than they have made good Christians. The judgment of father Hellen's has afforded me great pleasure, and proves him to be a reasonable man. The late Swedenborg did not, on his death-bed, recant what he has written; of which I have particularly informed myself. Your own opinion, Sir, on the affair of Gottenburg, is a lively and exact representation of the persons interested. I remember here the expressions of an English poet:—

'Is there a churchman who on GOD relies,
Whose life his faith and doctrine justifies?
They hunt good livings and abhor good lives.'

No notice is to be taken of the English criticisms on the works of Swedenborg. I have got those journals, but have not yet been able to discover the nature and quality of their religious opinions. The letter of David Paul âb Indagine is unknown to me; and I have reason to doubt whether Swedenborg, in his life time, ever knew of it. In his latter years, he never read the writings of others, being abundantly occupied in writing himself. Your correspondence, Sir, is not only very agreeable to me, but also very edifying. I wish my answer may afford you equal satisfaction; at least I can assure you of the sincere affection with which I have the honour of remaining, Sir, your obedient servant,

" Hôpken.

" Schenninge, May 21, 1773."

Count Hôpken to General Tuxen.

LETTER III.

" Sir,

" Partly travels, and partly indisposition have prevented my answering your favour of the 28th May; besides, the contents of that letter are such as to require much time for reflection, much attention, and still greater caution in the execution, than questions of another nature in general demand. I am not surprised, that the late Assessor Swedenborg left the objections of Paul âb Indagine unanswered; for though the system of the former has not a more powerful adversary than this man, yet it runs no risk, as nothing is objected to Swedenborg, but what might on equally good ground be objected to orthodoxy, as it is called; even his *Autopsy*, or *Visa et Audita*,* are of such a nature, that they can never be proved, nor do they cause any faith and belief further than as the rest of his tenets are well founded, and possess force and authenticity. Those who take upon themselves the business of refuting

* Things heard and seen in the spiritual world, or his *memorable relations*.

the opinions of others, ought first to obtain a perfect idea of the system they mean to refute, and not catch at trifles, which, by themselves, are apparently of no consequence, but in their connexion with the whole are of importance: secondly, to be cautious of making such objections, as, with equal force, reason and authority may be urged against what is called orthodoxy. I think Paul âb Indagine has acted contrary to these rules; I am persuaded, Sir, you must already have observed these defects, which consequently need not be pointed out by me. I am no theologian; but I do not build my religion on that artificial and confused theology, which ambition, enthusiasm, and superstition have spun out, which gives rise to sects, and excites in weak minds anxiety and despair. If we look around us in Christendom, we shall find the state of religion to be such as I have described, and that there is no other cause for it.—I have the honour to remain, with particular esteem, Sir, your obedient servant, "HÔPKEN.

"Schenninge-Ulfosa, Aug. 1, 1773."

Count Hôpken to General Tuxen.

LETTER IV.

"SIR,

"By last post I received your honoured letter with the greatest pleasure and acknowledgment for the interest you have been pleased to take in the change of my situation. I have now experienced, that we are not masters of our own fate in this world, but that it is governed by a superior Power, which demands submission to its decrees. I should be too great a loser, if, on this change of my situation, I were to lose your useful correspondence. This it is which I therefore request of you, when you have matter and opportunity; and, besides, I assure you, that with me *honores non mutant mores;* on the contrary, I shall endeavour on all occasions to shew the sincere and perfect esteem, with which I always am, Sir, your most obedient servant, "HÔPKEN.

"Ulfosa, Jan. 13, 1774."

Count Hôpken to General Tuxen.

LETTER V.

"SIR,

"I have had the honour of receiving your letter dated Elsineur, June 16th. But I am very sorry that I could only enjoy an hour of the edifying and learned conversation of Dr. Bastholm, and that I could not shew him more attention and civility, as he was to continue his journey the next day through Upsal, without returning to Stockholm. I found him to be a very rare clergyman, for he spoke reasonably, and without acrimony, of all the different opinions which have of late arisen in matters of religion. He was by no means a Swedenborgian, for he did not understand his *memorable relations;* and I could wish the happy deceased had left them out, since they may prevent infidelity from approaching towards his doctrines. I represented to him these inconveniences; but he said that he was commanded to declare what he had seen in the other world; and he related it as a proof that he did not reveal his own thoughts, but that they came from above. As for the rest, I find in his system a simplicity and gradation, and such a spirit as the work of God in nature everywhere proves and exhibits; for whatever man creates is complicate, laboured, and subject to vicissitude. The authors of the *Monthly Review,* who every month publish criticisms that are rather severe, speak of Swedenborg as an extraordinary and wonderful man, and, without adopting his principles, treat him with much regard and respect. The sentence said to have been pronounced on Swedenborg by a committee during the diet, which you request of me, has not reached my knowledge, and probably does not exist in the manner of approbation. The matter began at Gottenburg, particularly against the late Dr. Beyer, and was continued here by the chancellor of justice, but came to nothing; for neither the accuser nor the judges understood Swedenborg, and had no lights, or capacity to judge of such matters. Dr. Beyer has employed a vast deal of pains

about his Index,* which deserves all admiration, and is well worth having. Here it is not to be had, except either in the house of the deceased, or else from Amsterdam, where it was printed.—I have the honour to be, with the most perfect esteem, Sir, your obedient servant,

"HÔPKEN.

"Stockholm, July 6, 1781."

"The above letters are faithful copies from the originals in my hands. "C. TUXEN."

Opinion of Count Hôpken respecting the writings of Swedenborg, in a letter to another friend.

"DEAR SIR,

"The present religion is mystical and filled with paradoxes; it is as incoherent and unreasonable, as if formed for cattle, and not for rational men: agreeably to its prevailing tenets, you may perpetrate any villanies, and yet be saved. The doctrine of the priests is Polytheism. They assert that *One* is the creator of the world, and *another* the author of religion; they make all to depend upon faith and momentary salvation. But the doctrine of Swedenborg is the most rational of all Christian doctrines, and urges as its first object, to be of good and honest principles. There are two circumstances in the doctrine and writings of Swedenborg: the first is his *Memorable Relations*; of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions,† either to affirm or contradict them, but they

* This Index is a very elaborate work, entitled, "*Index Initialis in Opera Swedenborgii theologica, tripartitus, Primus, Verborum, Nominum, Rerum Secundus, Dogmatum, Sententiarum Tertius, Locorum Scripturæ Sacræ Luculentorum, Scientiæ Correspondentiarum, Doctrinæ Cœlesti Studioque Biblico Dicatus.*" *Astelodami*, 1779.—Dr. Beyer was Professor of Greek Literature, and Assessor in the Consistory of Gottenburg, and was one of Swedenborg's intimate friends. We shall adduce below the testimony of this pious and learned man concerning Swedenborg.

† See above p. 47, where the nature and use of the *memorable relations* are explained.

cannot appear more extraordinary than the Apocalypse of John, and other similar relations contained in the Bible: the second is his *Tenets of Doctrine;* of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg has related his *memorabilia bonâ fide.* I asked him once, why he wrote and published these *memorable relations,* which seemed to throw so much ridicule on his doctrine, otherwise so rational; and whether it would not be best for him to keep them to himself, and not to publish them to the world? But he answered, that *he had orders from the Lord to publish them;* and that *those who might ridicule him on that account would do him injustice; for,* said he, *why should I, who am a man in years, render myself ridiculous for phantasies and falsehoods.* I have sometimes told the king, that, if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this on the two following accounts: 1st. This religion, in preference to, and in a higher degree than, any other, must produce the most honest and industrious subjects; for this religion places properly *the worship of God in uses.* 2ndly. It causes *the least fear of death,* as this religion regards death merely as a transition from one state into another, from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, viz.: That *One* is the author of every thing, and not a separate person the Creator, and *another* the Author of religion; that there are degrees in every thing, and these subsisting to eternity —the history of creation is unaccountable, unless explained in the spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of GOD, with Gamaliel: '*If it be of God, it cannot be overthrown; but if it be of man, it will come to nought.*' "HÔPKEN."

The above testimony must surely be allowed to carry the greatest weight, both as it refers to the character of Swedenborg himself and of his writings. On the former subject, the assertions of a person of such rank and knowledge of the world, and founded on a forty-two years' intimacy, are beyond all exception; and on the latter, the opinion of a man of such intelligence, and such evident prudence and caution, is entitled to the highest respect.

TESTIMONY

OF

GENERAL CHRISTIAN TUXEN,

RESPECTING

SWEDENBORG.

Connected with the last testimony is that of General Christian Tuxen, to whom Count Hôpken's letters were addressed. This gentleman, being the king of Denmark's Commissioner of War at Elsineur, at which port the vessels in which Swedenborg was proceeding on his voyages frequently stopped in their passage through the Sound, repeatedly obtained the company of the illustrious stranger at his house. In a letter to Mr. Nordenskjold, dated from Elsineur, May 4th, 1790, and printed in the *New Jerusalem Magazine,* he details many particulars of these interviews: and the result was, that he was so completely satisfied with his "valuable guest," that he calls him, at the close of his letter, "our late benefactor, and in truth not only ours, but that of all mankind, if they are seriously solicitous about their state after death. For my part," he adds, "I thank our Lord

the God of heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in this life, and hope I shall profit by them in working out my salvation."

The following is an account of these personal interviews:—

"A report having been circulated, that the late queen dowager of Sweden, Louisa Ulrica, had given Assessor Swedenborg the commission of speaking with her deceased brother the Prince of Prussia; I inquired (says the General,) of a certain minister,* a nobleman of great learning, who, for several years past, had honoured me with his intimate friendship, whether he had heard any thing of this report, and what kind of person Swedenborg was, and what character he bore. He answered me, that the report was not ill-founded; that it had been communicated by all the foreign ministers at Stockholm to their respective courts; that Swedenborg from his youth was acknowledged to be one of the most learned men in Europe, particularly in mineralogy; but added, at the same time, that since he had, during the last twenty-seven years of his life, given himself up to the study of theology, it was thought by many, that, as he pretended he could speak with the dead, his understanding was deranged.

"As I lived at Elsineur, I also heard several other things concerning him; that he often passed the Sound in his travels to and from Amsterdam and London; and in what manner he had answered his landlord who kept the sign of Charles the XII., who, on asking him how that king fared in the other world, replied that he retained the same sentiments and conduct in the world of spirits as he did in this world. As also the following anecdote, which I had from a very respectable friend, who was a witness of it, viz.: That himself, together with the other officers of the custom-house at Oresound, had been invited by the Swedish consul, Mr. Kryger, to dine in the company of

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* Senator Count Hôpken, whose testimony we have just adduced.

Swedenborg, whom many of the first people in town (also purposely invited) wished to see and know. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion, from the death of the Danish king Christian VI., which happened the preceding year, to inquire of Swedendorg, as he could see and speak with the dead, whether he had also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative; adding, that when he saw him the first time, he was accompanied by a bishop, or some other prelate, who humbly begged the king's pardon for the many errors into which he had led him by his counsels. A son of the said deceased prelate happened to be present at the table; the consul, Mr. Kryger, therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, Sir, this is his son! Swedenborg replied, It may be, but what I am saying is true. This and other relations induced me a few years afterwards to solicit the Swedish consul, Mr. Rahling, to acquaint me the next time Swedenborg came to Elsineur; he soon afterwards informed me, by means of his nephew, Mr. Beyer, that Swedenborg was then at his house at dinner, together with the captain who brought him over, and desired I would make great haste as the wind proved favourable, and they were on the point of embarking. I made all possible haste, and on entering the house, I addressed the Assessor as being an intimate friend of the consul's, and came on purpose to have the honour of the acquaintance of so celebrated and learned a man as himself; and I requested his permission to ask him a few questions. To this he civilly and mildly answered, Ask what you please; I shall answer all in truth. My first question was, Whether the relation, reported as having passed between himself and the queen at Stockholm, was true? He answered, Tell me in what manner you have heard it related, and I will tell you what part of it is true or otherwise. I replied, that as I saw he was on the point

of going on board the vessel, I supposed there was no time to lose, and therefore desired he would have the kindness to relate the affair to me. He consented; and told it me in the same manner as I had been informed of it before by means of letters from people of credit; adding, however, the following circumstances: That the senator count Scheffer, came one day to see him, and asked him whether he would accompany him to the court next day; Swedenborg inquired why he proposed it, as he very well knew he occupied himself with other concerns than going to court. Count Scheffer replied, that the queen, a few days before, had received a letter from her sister the Duchess of Brunswick, in which she mentioned a censure or criticism she had read in the gazette of Gottingen, on a man at Stockholm, who pretended to speak with the dead; and she wondered much that the queen, in her letters to her, had never mentioned a word on that subject. The queen then inquired of those present, Whether it was true that there was such a man, and whether he was not insane? To this Count Scheffer answered, That he was far from insane, but a sensible and learned man. Upon this, the queen expressed her wishes of seeing him; when Count Scheffer said that he was intimately acquainted with him, and would propose it to him. The count accordingly made Swedenborg promise to accompany him to court, which he did. The king and queen being arrived, entered into conversation with the foreign ambassadors, and other principal characters at court, and then approached Count Scheffer, who presented Swedenborg. The queen expressed her satisfaction at seeing him, and asked him, Whether it was true, that he could converse with the deceased? He answered, Yes. She inquired further, Whether it was a science that could be communicated to and by others? No. What is it then? A gift of the Lord. Can you, then, speak with every one deceased, or only with certain persons? He answered, I cannot converse with all, but with such as I have known in this world; with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their

actions or writings; consequently, with all, of whom I could form an idea; for it may be supposed that a person whom I never knew, nor of whom I could form any idea, I neither could nor would wish to speak with. The queen then asked him, Whether he would undertake a commission to her lately deceased brother? He answered, With all my heart. On this he followed the queen, with the king and Count Scheffer, to a window in the apartment, where the queen gave him his commission, to which he promised to bring her an answer. After this he was invited to the royal table, where they put a thousand questions to him, which he answered truly. Some time afterwards, count Scheffer paid him another visit, and asked him whether he would accompany him to court again, to which he consented. The queen on seeing him, said, Do not forget my commission. He answered, It is already done. And when he delivered her his message, she was extremely surprised, and became suddenly indisposed; and, after some recollection, she said, This no mortal could have told me! On my inquiring whether any person had heard what the queen had said when she gave him the commission, he answered, I do not know; yet she did not speak so low but that the king and Count Scheffer, if they had attended to it, might have heard it. This may be depended upon, as the late venerable man himself related it to me.

"In the further course of conversation with him on the principles of religion advocated and explained by him, I took an opportunity of asking him, How a man, who was confident that he was serious in his duty towards God and his neighbour, could be certain, whether he was in the right road to salvation or not? I was answered, That this was very easy; and that such a man need only examine himself and his own thoughts according to the Ten Commandments; as, for instance, whether he loves and fears God; whether he is happy in seeing the welfare of others, and does not envy them; whether, on having received a great injury from others, which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said, that ven-

geance belongs to him, and so on; then he may rest assured, that he is on the road to heaven; but when he discovers himself to be actuated by contrary sentiments, on the road to hell. This led me to think of myself as well as of others; and I also asked him, Whether he had seen the lately deceased king, Frederick V., adding, that although some human frailty or other might be attributed to him, yet I had certain hopes that he was happy? His answer was, Yes; I have seen him, and I know that he is very happy, and not only he, but likewise all the kings of the house of Oldenborg, who are all associated together.

"Some time afterwards I was informed that he had returned by way of Gottenburg to Stockholm, and as I had accidentally heard that the consistory had begun to examine into a letter written by him to a doctor of divinity at the College (Dr. Beyer), which was declared by the dean (Dr. Ekebom) to be heretical, I endeavoured to obtain the extracts of the minutes that were printed, and which were to prove the doctrine of Swedenborg to be erroneous; but these extracts aimed chiefly at blackening the character of Dr. Beyer and a learned Dr. Rosen. I therefore wrote to Swedenborg, and requested him to inform me concerning these transactions, and received a letter from him in answer, an attested copy of which is annexed to these anecdotes of my personal interviews with Swedenborg.

"As I had been so happy for several years as to enjoy the familiar acquaintance of the younger brother of Count Hôpken, Baron Charles Frederic Hôpken, who was Ambassador at our court from Sweden, and who had been in the like capacity at Constantinople, and who was, moreover, a very courteous and agreeable nobleman, I embraced an opportunity, after the death of Swedenborg, of writing to this eminent man, and of putting several questions to him, which he did not directly answer, yet very politely sent me the letters which I have much pleasure in sending you; all which are attested copies. They give a faithful account of our late benefactor, and indeed not only of ours, but that of all mankind, if they are seriously solicitous about their future state after death.

For my part, I thank our Lord the God of Heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in my life, and I hope I shall profit by them in working out my salvation.

"My valuable guest took his leave of me, for the last time, in a very affectionate manner, and I hope that I shall, in the other life, testify to him my grateful heart.—I am, with all respect, yours, &c.,

"CHRISTIAN TUXEN.

"Elsineur, May 4, 1790."

Letter from Emanuel Swedenborg to General Tuxen.

"SIR,

"I received your letter of March 4th, by Lieut. Tuxen your son, who did me the pleasure of paying me a visit. My duty demanded a speedier answer; but as I waited for the conclusion of the affair at Gottenburg, in order to communicate something of it to you, I have from time to time postponed it. I have suffered this matter, and all the invectives used against me at Gottenburg, to come to an end: and I have since sent the chancellor of justice, and the senator Ekeblad, a copy of the annexed, by means of which I effected a change in the business, of which I shall inform you some other time. The affair took its rise, at Gottenburg, from the dean; the deputies of that city having been instructed to complain of me and Dr. Beyer to the diet, they pushed matters as far as they could, but would never have effected anything, unless the bishop, Filenius, who was then president of the clerical order, had taken upon himself the management of it, and in a crafty manner gained over some members of the order, which the bishop first did from a secret dislike, but afterwards out of inveteracy. For this reason a committee was appointed by the order of clergy on the Swedenborgian cause. Whilst they were deliberating on this subject, I was not suffered to be present, but it was all carried on clandestinely; yet the committee (which

consisted of bishops and professors,) found the matter quite different from what bishop Filenius had represented it: they terminated it in my favour, and, in their report to the order, expressed themselves in regard to myself very handsomely and reasonably. But thus far bishop Filenius prevailed, that a memorial should be presented to His majesty and council, that the chancellor of justice might appease the troubles arisen at Gottenburg. In consequence of this, a letter was addressed by the chancellor to the consistories, to desire their opinion; and this occasioned the subject to be afterwards agitated in the chamber of council for two days; and it was then I presented the memorial annexed, which has also been discussed, and concluded in such a manner, that the chancellor of justice wrote to the consistory of Gottenburg, which is not against me, and the particulars of which I shall at another time communicate. I knew nothing of all this, whilst it was agitating; but, enjoying the calm in my chamber, I let the storm rage without as much as it pleased; for it was agreed both at the diet, and in the council, not to touch my person. I send you the inclosed copy, which I have also presented to the council, in order that it may be communicated to the Counts Bernstorff and Thott, whereby they may see the state of affairs, lest the printed protocols of Gottenburg, which are filled with invectives, should operate against the good opinion they before had of me. If the inclosed could also be translated into German, and printed in Hamburgh, it would give me pleasure. In the month of June next, I intend to set out for Amsterdam, where I am to publish the *Universal Theology of the New Church.* If the ship then remains some time off Elsineur, I shall have the pleasure of coming to your house, to wish yourself, your dear lady and children, all possible happiness.—I remain, in all affection, familiarity and friendship, Sir, your most obedient servant,

"EMANUEL SWEDENBORG.

"Stockholm, May 1st, 1770."

TESTIMONY OF C. SPRINGER, ESQ.,

SWEDISH CONSUL AT THE PORT OF LONDON,

RESPECTING SWEDENBORG.

This gentleman was many years the intimate friend of Swedenborg, both in Sweden and in England. He was known to many of the early readers of Swedenborg's works in this country, and has left the strongest testimony to the worth and extraordinary character of his friend.

The following is a letter, which Mr. Springer addressed to the Abbé Pernetti, librarian to the king of Prussia, who had written to Mr. S., wishing to receive information concerning Swedenborg's works, and to ascertain what he knew respecting him:—

"SIR,

"By the letter with which you have honoured me, dated Berlin the 6th of December last, which came late to hand, I perceive that you desire to have some of the works published by the late assessor, Emanuel Swedenborg; as also a relation of the particulars that passed at my meeting with him during his life-time; and that my friends, Messrs. de Nordenskjold, have directed you to me for such information: in regard to which, I shall satisfy your desires on those heads, so far as my strength and sight will permit me, which have failed me considerably within the last two years, and which, on my approaching near to my seventy-ninth year, is indeed less to be wondered at.

"It is to be observed, that Assessor Swedenborg was not a count, but a simple gentleman up to the year 1719. His father, Jasper Swedberg, was bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was gifted of GOD with greater endowments.

His knowledge and sincerity were both very remarkable. He was constant in friendship, extremely sober in his diet, and plain in his clothing. His common food was bread and butter, and milk and coffee; yet at times he was wont to eat a little fish, but very seldom any meat; he never drank above two glasses of wine, and that only in company. He disregarded places of honour, and therefore determined, about the year 1746, to request his discharge from the place he had so long occupied: but the king granted him, as a pension, the salary of his office, which he enjoyed to the time of his decease. It gives me a very particular pleasure to understand that you, Sir, intend to translate some of his works, to the intent that they may become more generally known; and that you propose beginning with that entitled, *Arcana Cœlestia*. It is in eight vols., and sells for eight guineas. His last tract, entitled, *Coronis seu Appendix ad Veram Christianam Religionem*, sells for two shillings. The expense for the carriage may be about three shillings more, so that the total will amount to eight pounds thirteen shillings. An opportunity of sending them by Hamburg may be found during any month in the year.

"I waited, Sir, on the Count de Luzi, and informed him of your commission to me respecting these books. He told me, that he had not received any advice, but as he was well acquainted with you it was sufficient, and that he would take upon him to advance the money for the purchase of the books; adding afterwards, that it might not be amiss, that you should be informed of the high price of them before they were sent. It will, therefore, entirely depend upon you, Sir, to inform me whether you wish to have them sent.

"I apprehend, Sir, that you must be possessed of another Latin work of the late Swedenborg, entitled, *De Cœlo et Inferno*. I could wish, nevertheless, that you were also possessed of the English translation of that work, which was performed by the learned doctor in divinity, Thomas Hartley: in the margin of that work are to be met with notes and observations of the translator. His treatise costs ten shillings.

"This Dr. Hartley has likewise translated into English, with notes and learned observations, a small treatise of the late Swedenborg, entitled, *A Theosophic Lucubration on the nature of Influx, as it respects the Communication and Operation of the Soul and Body,* in 4to. The price of that translation is two shillings and sixpence: it concludes with a letter from Swedenborg to Dr. Hartley, concerning his family and connexions.

"There is also a small volume in 8vo., the Latin title of which is, *Nova Hierosolyma,* &c. This also has been translated into English, but is imperfect.* The Latin copy is therefore more worthy of perusal on this account, than that edition. It may not be amiss to observe, that although this translation is imperfect, there is not, as I am informed, a copy to be sold. As to the *Arcana Cœlestia,* I am told that there are but two sets of the volumes to be met with; one of which I have retained for your service.

"I shall now proceed to satisfy the desire you have, Sir, of being informed of the discourses I had with the late venerable Swedenborg, as well by ourselves, as in the presence of others; but I must here observe, that as these discourses were numerous, it would be too difficult to relate the whole.

"It is certain, that two or three weeks before his decease, and not two or three days (as his opponents insinuate), I asked him, when he believed that the New Jerusalem, or the New Church of the Lord, would be manifested, and if this manifestation would take place in the four quarters of the world? His answer was, that no mortal could declare the time, no, not even the celestial angels; and that it was solely known to GOD. Read, said he, the Revelations, chap. xxi. 2, and Zechariah, chap. xiv. 9, and you will find, that it is not to be doubted, but that the New Jerusalem mentioned in the Apocalypse, which denotes a new and purer state of the Christian Church than has hitherto existed, will manifest

* The extracts from the *Arcana Cœlestia* were omitted in that edition.

itself to all the earth. I questioned him also concerning the letter that was written by the queen of Sweden to her brother the deceased Margrave; he replied, much of the common report is true, and part of it not; but perhaps the whole of the matter is better known at Berlin than in other parts. I then asked him whether it was true, as I was informed it was, that when he was at Gottenburg, (a town about sixty Swedish miles from Stockholm,) he had foretold to his friends, three days before the arrival of the post, the particular hour of the beginning of the great fire that happened at Stockholm; to which he replied, that it was exactly true. I put to him also many questions concerning Charles the XII. of Sweden, and received surprising answers from him on that head.

"I shall now proceed to relate to you, Sir, what I have seen and heard of him. Fifteen years ago, Swedenborg was about to depart for Sweden, and desired me to procure him a good captain, which I did. I made the agreement with a person named Dixon. Swedenborg's effects were carried on board the vessel; and as his apartments were at some distance from the port, we took for that night a chamber at an inn near it, because the captain of the vessel was to come and fetch him in the morning. He went to bed; and I went to sit in another room with the master of the house, with whom I was conversing. We both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the chamber where Swedenborg lay. We saw him with his hands raised towards heaven, and his body appeared to tremble.* He spoke much for the space of half an hour, but we could understand nothing of what he said, except that, when he let his hands fall down, we heard him say with a loud voice, My God! But we could not hear

* It may be very easily supposed, that when Swedenborg had a very full and interior communication with spirits, the effects of such communication would be visible in his external look and deportment. As, however, he lived much in retirement, these effects could not, of course, be often seen by others.

what he said more. He remained afterwards very quietly in his bed. I entered into the chamber with the master of the house, and asked him if he was ill. No, said he; but I have had a long discourse with some of the heavenly friends, and am at this time in a great perspiration. And as his effects were embarked on board the vessel, he asked the master of the house to let him have a shirt; he then went again to bed, and slept till morning.

"When the captain of the vessel came to fetch Swedenborg, I took my leave of him, and wished him a happy voyage: having then asked the captain if he was provided with good and necessary provisions, he answered me, that he had as much as was needful for the voyage. On this Swedenborg said, 'My friend, we have not need of a great quantity; for this day week we shall, by the aid of God, enter into the port of Stockholm at two o'clock.' On Captain Dixon's return, he related to me that this happened exactly as Swedenborg had foretold.

"Two years afterwards, Swedenborg returned to London, where we continued our ancient friendship. He informed me, that he had sent his works to the Swedish bishops, but without fruit, and that they were received by them with the same indifference as he had experienced on the part of the English bishops. I observed a remarkable change amongst the bishops in London; for, before his voyage to Sweden, they received his works with indifference, but after it, with great respect. I asked him whence this change happened? He replied, 'God knows the time when his church ought to commence.'

"His intimate friends here, were the doctor in divinity, Thomas Hartley; the deceased doctor in philosophy, Hampe, a learned man, who was preceptor to George I.; and the doctor in medicine, Messiter: but Dr. Hartley, a man of profound learning, and a true servant of God, was his most intimate friend. It was he who translated into English (as was observed above,) the work of Swedenborg, entitled, *De Cœlo et Inferno*, with the learned observations thereon; as also that which is entitled, *A Theosophic Lucubration on the nature of Influx*, with notes of a like kind. This doctor is still alive, but far advanced in years.

"As to what relates to myself, I cannot, Sir, point out the reason of Swedenborg's great regard for me, who am not a man of literature. It is true that we were good friends in Sweden, but that this friendship should have continued between us with such constancy as it did, is what I did not expect.

"The whole of what he has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded between Sweden and the king of Prussia; and praised my conduct on that occasion. He pointed out to me the three great personages whose services I made use of in that circumstance, which was, nevertheless, a great secret betwixt us. I asked him how he could be instructed of these particulars, and who had discovered them to him; to which he replied, 'Who informed me of your affair with Count de C— E—d? You cannot deny the truth of what I have just related to you. Continue, (added he,) to merit his reproaches; depart not from the good way, either for honours or money; but, on the contrary, continue as constant therein as you have been hitherto, and you will prosper.'

"I wish, Sir, that I was capable of reporting to you all that he told me; but I must finish my letter, in assuring you of the esteem with which I am, yours, &c.,

"C. Springer.

"London, January 18th, 1782.

ANECDOTES COLLECTED BY MR. ROBSAHM, DIRECTOR OF THE BANK OF STOCKHOLM, CONCERNING THE LIFE OF SWEDENBORG WHEN AT HOME.

Mr. Robsahm, who was also one of the intimate friends of Swedenborg, collected, shortly after his decease, a num-

ber of anecdotes concerning Swedenborg's life at home, which he published in a pamphlet, and which, although not of much importance, may nevertheless be read with interest by those who desire to know every thing that can be known concerning the life of so extraordinary a man.

Mr. R. commences thus:—

"Swedenborg was assessor of the Metallic College, and member of the Academy of Sciences in Sweden. The little regard he had for titles of honour and human grandeur, made him determine, after he began to devote himself exclusively to spiritual studies, to request his dismission from the office of assessor, the duties of which he had punctually fulfilled for about thirty years. He had a house in the environs of Stockholm. It was built and arranged after his own taste; the apartments were rather small, but suitable to himself. Although he was a man of most profound learning, no other books were seen in his study than the Hebrew and Greek Bible, together with his own indexes of his works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

"Adjoining to the house was a pretty large garden, in the midst of which he had a summer-house, or pavilion; there were four doors to the apartment which formed a square, which was occasionally turned, in an instant, into an octagon form, by the means of four other doors which belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed opposite a fine green hedge, where a bird was seen in a cage. This new spectacle produced an agreeable surprise of a second garden to the person who opened the door, which Swedenborg related to be more agreeable than the first. At the entrance of the garden there was a parterre well covered with flowers, which he was very fond of. He derived no other advantage from the garden, for he gave the whole produce of it to the gardener, who waited on him; as also that of a very handsome greenhouse, in which he took much pleasure.

"The gardener and his wife were the only servants he had; of the latter he never desired other service than

that of making his bed, and of bringing water into his first apartment; he generally made his own coffee on the fire in his study, and took much of it well sweetened; and when at home his dinner consisted of a small loaf put into boiled milk, and at that time he neither drank wine nor any spirituous liquor, nor did he take any supper: though he was very sparing in his eating and drinking, yet he would sometimes, when in company, enjoy a moderate glass, but was always in one equal temper of mind, and cheerful.

"He had a fire constantly kept up in his study from autumn, through the whole winter, until spring, but his bed-room was (contrary to the usual custom in Sweden) always cold; and according as the cold was more or less severe, he made use of three, or four blankets. When he awoke he went into his study, where there were always live coals, on which he laid wood with birch rind, having a number of little bundles ready for convenience, and to make a quick fire before he set himself down to write.

"In his parlour was a table of black marble, on which one would have supposed, at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the Royal College of Mines, who preserve it with great care. This room was neat and genteel, but furnished in a plain style.

"His wardrobe was simple, yet suitable to the season. He wore in winter a fur gown, and when at home in summer a morning robe. He usually spoke very distinctly: when he began to talk in company every one was silent, as well from the pleasure they had of hearing his discourse, as from a sense of his well known great erudition, which he did not shew but on occasions in which he found himself compelled to prove his assertions, or the little weight of argument of some with whom he conversed. Besides the learned languages, in which he was well versed, he understood the French, English, Dutch, German, and Italian, having often travelled in those countries.

"In general, he would not enter into dispute on matters of religion: if he was necessitated to defend

himself, he did it with mildness and in few words; but if any one would not be convinced, and became warm in argument, he retired, saying, 'Read my writings attentively and without prejudice, they will answer you in my stead, and will afford you reason to change your ideas and opinions on such things.'

"He used, at first, freely to speak of his visions and spiritual explications of the Scriptures; but as this displeased the clergy, who proclaimed him a heretic and madman, he resolved to be less communicative of his knowledge in company, or, at least, more cautious, lest the censorious should have room to blame what they could not comprehend like himself. Mr. Robsahm once addressed the rector of the parish where he lived, (an old and respectable clergyman,) asking him what he should think of Swedenborg's visions and explanations of the Bible? The venerable man answered, God alone can judge of this, but I cannot think him to be such a person as many do: I have myself conversed with him, and in companies where we have been together, I have found him to be a good and holy man.

"It was remarkable, that Swedenborg never endeavoured to persuade any person to receive his opinions; he was once asked, whether it might be possible for any one, but himself, to arrive at the same degree of spirituality; he replied, 'Take good care, for the natural man lays himself open to temptations, when, by his own speculations, he tries to find out celestial things that transcend his understanding.' He then declared, how the Lord has taught us in the Lord's Prayer to pray, *Lead us not into temptation;* which means, that we ought not, from our own power and knowledge, to doubt of the divine truths revealed to us; 'I never thought, added he, I should have come into the spiritual state in which I am; but the Lord had prepared me for it, in order to reveal the Spiritual Sense of the Word, which HE had promised in the Prophets and the Revelations.'

"An ecclesiastic, who was a follower of Zinzendorf, and a doctor of divinity in Gottenburg, undertook to oppose the writings of Swedenborg; but after having first

begun by asserting that he had not read those writings, he went on with his preliminary discourse, using the grossest invectives, and the most malignant and scandalous expressions, even against Swedenborg's person; unto which Swedenborg replied with so much modesty and mildness, without taking notice of his antagonist's person, that all applauded both the substance of what he said, and the manner in which he conducted himself.

"A certain critic, who is well known for observing but little decorum in his expressions, as well on the writings of an author as on the author himself, also undertook a bitter invective against his writings. The reply Swedenborg made to it was very short; it was printed only to communicate to his friends, and drawn up in the following terms: 'I have read what Dr. E. has related of me in his *Theologica Bibliotheca,* p. 704, and find the same to contain the grossest scandals against my person. I have not met therein with a grain of pure reason against any particular passage in my writings, and must observe, that to attack any person with envenomed daggers in such a manner, is against all laws of justice; and therefore I deem it but an indignity to use such kind of arguments in reply to my opponent, as engaging in them would be more like two women of the lowest class, who, in scolding, cast dirt into one another's faces, than anything else. Read, if you please, what is published in my last work, entitled, *Vera Christiana Religio,* of those arcana, which were discovered by me from the Lord, at No. 846 to 851, or page 492 to 502, and afterwards conclude, yet from an unprejudiced reason, respecting my revelation.' Moreover, there is some account of this person to be found in a memorable relation, inserted in the above-mentioned work, at No. 137, p. 105 to 108; which may be read by any that wish to be further informed.

"It is a very singular circumstance, that almost all who have read the writings of Swedenborg, with a design to refute them, have finished the attempt by adhering to his sentiments.

"He was in nowise led by that self-love, which is observable in those who publish new opinions concerning

church doctrines; neither did he seek to make any proselytes, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of truth.

"He explained to Mr. Robsahm, the reason why the clergy at that time were so unwilling to receive his interpretations of the Scriptures. It is, said he, because they confirm themselves in the doctrine of faith alone, from the schools, the colleges, and the universities; and having confirmed themselves in some evil, do not see that evil as evil, but find every day more pleasure in it, and *vice versâ*. Besides, added he, although they see and find that I speak truth, their ambition to preserve their reputation in the world, will not suffer them publicly to profess what they are convinced to be irrefutable truths. This conversation passed just after Swedenborg had been visited by the famous clergyman Dr. Rutstrom, who died in his confinement in the palace of Stockholm, a little while after the revolution in 1772. Swedenborg said, that Mr. Rutstrom acknowledged it all; but his life and actions proved, that he held his own tenets dearest to him. The chaplain to the Russian embassy, Mr. Oronoskull, a monk of the order of Alexander Newsky, who was at Stockholm with the ambassador Count Osterman, led a very orderly and decent life (contrary to the usual custom of many Russian priests); he borrowed Swedenborg's works, which he read with great pleasure; he was likewise anxious to see and converse with such an extraordinary man. Mr. Robsahm fulfilled his desire, and invited him and Swedenborg to dinner, in company with the late president of the Royal College of Commerce, Mr. V. Carleson, the counsellor of the Chancery, Mr. Berck, and some other gentlemen. During dinner, the priest, among other things, asked of Swedenborg, whether he had seen the Empress Elizabeth. He replied, I have often seen her, and I know she is in a very happy state. These words occasioned the priest to shed tears of joy. Her good sentiments towards her people, said Swedenborg, were after her decease known in the other

life; for there it was declared, that she never went into the council without praying to GOD for advice and assistance to govern her country and people with wisdom and equity. This discourse so much affected the priest, that he indicated by his silence and tears his happy surprise.

"Mr. Robsahm having asked of the wife of Swedenborg's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: Entering one day, after dinner, into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, in the name of GOD, Sir, what has happened extraordinary to you, for you have a very particular kind of appearance? What kind of look have I? answered he. I then told him what had struck me. Well, well, replied he, (which was his favourite expression,) don't be frightened; the Lord has so disposed my eyes, that by them spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know, said she, when he has conversed with heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those who see it; but after he has conversed with evil spirits, he has a sorrowful look.

"Concerning his temptations, it has been mentioned by his honest servants, the old gardener and his wife, that their master in the night time often spoke aloud, when the evil spirits were with him, which they could easily hear, their room being adjoining. When asked what caused his disturbance in the night, he answered, that it had been permitted the evil spirits to blaspheme, and that he had spoken against them zealously. It happened often, that, weeping bitterly, he cried with a loud voice, and prayed to the Lord that he might not be forsaken in his temptation which then assailed him. His words were, LORD, help me! LORD, my GOD, do not forsake me! Those who saw him in these states supposed he was sick; but when delivered from them, he returned thanks to GOD, and told those who were troubled for him, GOD be eternally praised! comfort yourselves, my friends, all has disappeared or passed away; and be assured, that nothing

happens to me, but what the Lord permits, who never lays on us a burden more weighty than we are able to bear.

"Once it was remarkable, that after such a state he went to bed, and did not rise for several days and nights. This gave his domestics much uneasiness: they consulted together, and supposed he was dead, from some great fright. They intended to break open the door, or to assemble his friends. At last the man went to the window, and discovered, to his great joy, that his master was alive, turning in his bed; and the next day he rang his bell. The woman went in, and related her own and her husband's uneasiness for him; he told her with a cheerful countenance, that he had been very well, and in want of nothing.

"On arriving at Gottenburg from London, he was told that his house had been destroyed by the flames, in the great fire that burnt almost all the south suburbs of Stockholm, in 1756. No, answered Swedenborg, my house is not burnt; the fire only reached to such and such a part. What he said was true; and the circumstance was then of so recent a nature, that he could have had no particular account of it, either by letter or by any person. It likewise appears that he had predicted that such a fire would happen.

"One day a prisoner was publicly executed; Mr. Robsahm went in the evening to visit Swedenborg, and asked him, how a malefactor, in the moment of his execution, finds himself on entering the world of spirits? He answered; when he lays his head on the block, he loses his senses, and that, after the beheading, when the spirit enters the world of spirits, the prisoner finds himself alive, tries to make his escape, is in expectation of death, and in a great fright, as thinking either on the happiness of heaven, or the miseries of hell in that moment. At last, such a one is associated with the good spirits, who discover to him, that he is really departed from the natural world. And then he is left to the exercise of his own inclinations, which lead him to the

eternal place of his abode.* Swedenborg added, that a man ripened in evil, whom the law and the axe, or halter, removes from earth, although apparently repenting, always remains evil to eternity; because his conversion is forced, and not performed out of his own free will, which GOD requires. For unless his crimes had thrown him into prison, where he sees death impending, he would not have turned his thoughts to GOD, much less his heart, which is hardened by custom to a wicked life; and perceiving himself, after death, to live as before, he rushes headlong into the same wicked practices, as he did in the world, and thus is quickly led on to the hell, with the spirits of which he was in conjunction while on earth. It is a very different case, added he, with those who, indeed, are executed for some crime, which they have committed in drunkenness or passion, but without any design; such persons repent earnestly of their actions; and unless they have, in the course of their life, confirmed themselves in opposition to the commandments of GOD, they become after death, when divested of their infirmities, happy spirits.

"Although Swedenborg openly avowed and maintained the most profound veneration for the Sacred Scriptures; although he never supported one principle contrary to the decalogue, or a good Christian life; although his conduct was exemplary; and although he never spoke either against the government or particular persons, he was not exempted from persecutions; he found enemies so determined to do him mischief, that he deemed it necessary to leave the capital that he might not fall into their hands. A young man, in particular, went even to his own house, with a design to assassinate him; the gardener's wife told him that Swedenborg was not at home, lest mischief should follow. But he would not believe her, and ran into the garden, thinking to find him. GOD, however, who kept him under his especial protection, encompassed him on this occasion; for the young

* This transformation is amply described in his Treatise of *Heaven and Hell.*

man being in haste to get in, a nail that was in the lock fastened so to the cloak with which he was covered, that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands: thus greatly embarrassed, the fear of being discovered seized him, and he retired with all possible haste. This same person was afterwards killed in a duel.

"His writings raised him many enemies amongst the clergy, who found various pretences to persecute him. At the time of the meeting of the four houses, called the diet, which was held in the year 1769, at Norkjoping, Swedenborg had a box sent from England, containing some of his printed works; these were stopped for examination, according to the laws which prohibit the introduction of all books reputed contrary to the Protestant religion. Swedenborg desired, therefore, the favor of Bishop Filenius his nephew, and member in the house of the clergy, to get this box returned to him, as he intended to make presents of these books to the several members of the houses: notwithstanding the bishop cordially promised it, and, at the same time, embraced and kissed Swedenborg, yet this very man did every thing in his power to get these works confiscated. Swedenborg used afterwards to call him Judas Iscariot, because he had deceived him with kisisng, when he would have been satisfied with a blunt refusal, and, therefore, could not help expressing his displeasure at such deceitful behaviour, being conscious that every person who knew him and his works, must allow, that he always insisted on a good life, with integrity in all our dealings; that charity must be united with faith; and that charity consists not only in thinking no ill and speaking no ill of our neighbour, even in doubtful cases, where the intention is not evidently bad, but that we must primarily keep in view the necessity of promoting good uses, peace, love, and true knowledge. God, being truth and sincerity Itself, cannot but abhor all falsehood and deceit, because they spring from impure motives, such as worldly-fear, self-interest, vanity, and no trust in Providence; and as God is love Itself, he cannot but

abominate every thing that tends to destroy the true peace and happiness of mankind.

"That very year, at the same assembly, some members of the house of the clergy, had artfully laid a scheme, that our author should be examined, and, after examination, be declared as a man out of his senses, whom it was dangerous to leave at liberty, but that he ought to be imprisoned as a lunatic. A certain senator,* and friend to Swedenborg, disclosed to him the whole plot, and advised him to leave the kingdom. At this news Swedenborg appeared much afflicted, and, going into his garden, fell on his knees, and prayed to the Lord to direct him what to do. After this prayer he received this consolatory answer, *That no evil should touch him*. This really happened, as his enemies were afraid to execute their persecution, when they considered his being a member in the house of nobles, and related to many of the nobility and dignified clergy; however, he soon after undertook another voyage, but being informed, on his return, of the evil intentions and malice of his persecutors, and being instructed by experience of what they were capable, he addressed himself to the king, in the following terms, drawn up in the form of a letter:—

"SIRE,

"I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty's interference:—On my arrival in Sweden from foreign parts, I was informed, that Bishop Filenius had suppressed and seized the copies of my treatise, *De Amore Conjugiali*, which I had printed in Holland, and which were sent to Norkjoping. Having inquired of some bishops, whether Bishop F. had acted in this

* The senator Count Hôpken.

manner from his own authority, or from that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereto; and that there was not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg, being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favourable report, which stopped the mouths of those accusers at once; their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being re-kindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give an information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated amongst the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

"I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of the Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it: but truth itself has answered for me. The accounts that were published at Gottenburg on this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general com-

missary of war at Elsineur,* and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of Bishop Filenius, wherein it is said, that he should meddle no more in it. I am desirous to convince the world, that all these proceedings, from their beginning to their end, have been carried on without my having ever been heard. A rumour has, nevertheless, spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my works are prohibited from being brought into that place, under the penalty of fifty dollars; and that my writings have been declared false, and not true. I have already informed your majesty, and beseech you to recall it to mind, that the Lord our Saviour manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do: that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty, in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies Count de Tessin, Count Bonde, and Count Hôpken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state in which God has placed me, so as to be able to convince

* General Tuxen, mentioned above.

them, by their own eyes and ears, of the truth of those deeds and things I publicly have made known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose, or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection, (in which many things are to be met with as hitherto unknown,) it is easy enough to conclude, that I could not come to such knowledge, but by a real vision, and by conversing with those who are in the spiritual world. As a farther proof, I beseech* their excellencies to peruse what is contained in my treatise on *Conjugial Love*, page 314 to 316. This book is in the hands of Count de Ekeblad, and Count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot easily credit it, has nothing remarkable in it, for scarce any thing is known respecting them.

"If it is true, that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public rumour, it will give occasion to conclude, that my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in nowise be proved, unless construed into a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in my own defence. This is the motive for my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether un-

* At that time the king only presided in the senate, to which body at large he therefore addressed this letter.

heard of, that any person has been proceeded against in the manner they have against me.

"On this important affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council which examined the writings, and the letter said to be forwarded by the chancellor of justice to the consistory at Gottenburg, to the intent that I may be informed thereof, and, as well as others of your majesty's subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

"As to what relates to the Drs. Beyer and Rosen of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to heavenly good and blessedness, for he only has power in heaven and on earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge is mere scandal and falsehood. I have farther to entreat, that the two letters adjoining to this, which I wrote to Dr. Beyer concerning this business, may be read.* "EMANUEL SWEDENBORG.

"Stockholm, May 10, 1770."

* In Swedenborg's letter to Hartley, (see p. 25,) we have seen it stated, by Swedenborg, that up to the year 1769 he had suffered no persecution in his own country, but that he was on the most friendly terms with the bishops and senators, many of whom he had frequently informed respecting his extraordinary state, as having his spiritual sight opened to communicate with the spiritual world. However extraordinary this might appear to them, they did not, on that account, treat him with less respect; but as Mr. Collin observes, "he was universally esteemed for his various erudition, and for his probity, benevolence, and general virtue."

"It is well known by many living witnesses, that Swedenborg, after his extraordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the Word of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures, together with the important information made known to him concerning another world. For this purpose, he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his theological works were printed by him at a great expense, and with little prospect, or probability of a reimbursement.

"It is in the writings of the studious and contemplative that we must read their lives, and learn what they were; and if we look at Swedenborg in this view, we are astonished at the greatness of his labours, the extent of his knowledge, the purity and consistency of his doctrines, the order and perspicuity of his discussions, all which bespeak a mind vastly above the common sort, indefatigable in its exertions, profound in its researches, illuminated and clear in its perceptions, pious, sober, and solid in its principles.

"With respect to this highly-gifted man's visions and communications with the spiritual world, in a frequent visible intercourse with angels and other spirits, they are so well known and attested, both in this and other

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(See p. 35.) When, however, his writings began to be seriously read by such men as Drs. Beyer and Rosen, and the truths they contain, to make some impression, it was natural to expect that the spirit of opposition and persecution would soon manifest itself; and no one expected this opposition more than Swedenborg himself, who well knew, and who has often declared, that the Doctrines of the New Church would meet with the most violent opposition from the doctrines of the old church. (See, in particular, his exposition of the xii. chapter of the Revelations.) Swedenborg, on his return to Sweden from London, after he had written his letter to Hartley, found that the storm of excitement and persecution was being raised against him, which occasioned this appeal to his majesty, the king of Sweden, for protection.

countries, that sincere and well-informed minds will no longer doubt of their reality; numerous well-known instances might be adduced in confirmation of them: the following transactions which may be depended on, will perhaps prove not unacceptable to many of our readers.

"The senator, Count Hôpken, and the wife of Swedenborg's gardener, have confirmed me in the truth of the two following transactions. After the decease of M. de Marteville, certain people came to demand a debt of his widow, of a considerable sum of money, that they said was due to them by her deceased husband; this she knew was not a just demand, because she was certain it had been paid during his life-time, yet could not tell where the acquittance was put. In her trouble she applied to Swedenborg, who informed her the next day where it was, telling her he had spoken with her deceased husband, who related to him where he had put this acquittance, and that she would find it in the particular place he described. The acquittance was found in the place Swedenborg had named. This account was universally known, both at court and in Stockholm, and every one related it according to his information.*

"Notwithstanding the number of visits that Swedenborg received from people of all ranks, he would never receive any particular ones, and more especially those of the female sex, without one of his domestics being present; he also required that his visitors should speak in the language of the country; the reason for which he gave was, I will have, said he, witnesses of my discourse and conduct, that all pretences to malicious assertions and scandal may be taken away.

"The following fact is a proof of what I have just observed, and which I have from the wife of Swedenborg's gardener. Bishop Hallenius, the successor of Swedenborg's father, paying a visit to Swedenborg, the discourse began on the nature of common sermons. Swedenborg said to the bishop, among other things: 'You insert things that are false in yours;' on this, the bishop told the

* The other memorable transaction is that concerning the queen of Sweden. See above p. 60.

gardener, who was present, to retire, but Swedenborg commanded him to stay. The conversation went on, and both turned over the Hebrew and Greek Bibles, to shew the texts that were agreeable to their assertions: at length the conversation finished, by some observations tending as reproaches to the bishop on his avarice, and various unjust actions: you have already prepared yourself a place in hell, said Swedenborg; but, added he, I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you do then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my theological works, and I will send them to you. In short, after some months had passed, an officer of the province and bishoprick of Skara came to pay a visit to Swedenborg. On being asked how the Bishop Hallenius was; 'He has been very ill, (replied the officer) but at present he is well recovered, and has become altogether another person, being now a practiser of what is good, full of probity, and returns sometimes three or four fold of property, for what he had before unjustly taken into his possession.' This bishop was from that time, even to the hour of his death, one of the greatest supporters of the Doctrine of the New Church of the Lord, and declared openly, that the theological writings of Swedenborg were the most precious treasures given for the welfare of mankind.

"Swedenborg was of a very mild temper, yet just, and incapable of perverting truth, for human respects or any other motive. Mr. Robsahm having asked him if a certain curate, who was greatly esteemed in the capital on account of his flowery sermons, and who was lately deceased, had a place in heaven? No, said Swedenborg, he went directly into the abyss; for this ecclesiastic left his devotion in the pulpit: he was not pious, but a hypocrite, proud, and greatly vain of the gifts he had received from nature, and the goods of fortune he was continually seeking to acquire. Truly, said he, false appearances will stand us in no stead hereafter; they were all separated from him after his decease; the mask has

fallen off from him; and at that period it is manifest to all, whether the man is inwardly evil or good.

"I met him in his carriage, when he was going to London, on his last voyage but one, and asked him how he durst undertake so long a voyage at the age of eighty; do you think, added I, that I shall see you return hither? Be not uneasy, my friend, said he, if you live we shall see one another again, for I have yet another voyage of this kind to make. He returned accordingly.

"The last time of his departure from Sweden, he came to see me on the day he was to set out, and I then asked him if we should meet again. He answered me in a tender and touching manner: I do not know, said he, whether I shall return; but am assured, I shall not die before I have finished the publication of the book, entitled, *True Christian Religion*, and for which only I am now about to depart. But should we not see one another again in this lower world, we shall, in the presence of the Lord our heavenly Father, if so be, that we observe to do his commandments. He then took a cheerful leave, and went with an apparent vigour of body of a man of thirty years of age.

"Some time before this last voyage, he had petitioned his majesty the king, Adolphus Frederick, to expedite letters to the consistories of the kingdom, for the examination of his writings, and to enjoin them to give their advice on the contents; but the consistories did not do it.

"The king having met Swedenborg, said, 'The consistories have been silent on my letters, and your writings;' and, putting his hand on Swedenborg's shoulder, added, 'we may conclude that they have found nothing reprehensible in them, and that you have written in conformity to truth.'"

A remarkable Anecdote concerning Dr. Beyer and Emanuel Swedenborg.

"About the year 1766, Swedenborg went to Gottenburg, intending to embark for England: when he arrived

there, he took his passage in a vessel which was to sail in a few days. During his stay at Gottenburg, Dr. Beyer accidentally met with him in company, and entertaining, from report, the same sentiments with many others in that country, with respect to his being a madman, on account of his assertion, that he had communication with the spiritual world, he was surprised when he observed that Swedenborg spoke very sensibly, without discovering any marks of that infirmity of which he was suspected; he therefore invited Swedenborg to dine with him the day following, in company with Dr. Rosen. After dinner, Dr. Beyer expressed a desire, in the presence of Dr. Rosen, to hear from himself a full account of his doctrines; upon which Swedenborg, animated by the request, spoke so clearly, and in so wonderful a manner, on the subject, that the Dr. and his friend were quite astonished. They gave him no interruption; but when the discourse was ended, Dr. Beyer requested Swedenborg to meet him the next day at Mr. Wenngren's, and to bring with him a paper, containing the substance of his discourse, in order that he might consider it more attentively. Swedenborg came the day following, according to his promise, and, taking the paper out of his pocket, in the presence of the other two gentlemen, he trembled, and appeared much affected, the tears flowing down his cheeks; when, presenting the paper to Dr. Beyer, 'Sir, (said he,) from this day the Lord has introduced you into the society of angels, and you are now surrounded by them.' They were all greatly affected. He then took his leave, and the next day embarked for England.

"The Dr. immediately sent for his writings, and to arrange the subjects more distinctly in his mind, began the Index,* *(Index Initialis in Opera Swedenborgii Theologica, &c.)* which, as he prepared, he sent, sheet by sheet, to Amsterdam to be printed. He was thirteen years in completing that work, and on the day he sent off the last sheet corrected, he sickened, took to his bed, and,

* See above p. 55.

in a few days, it pleased the Lord to call him to himself, to bestow on him the reward of his useful labours.*

"After Dr. Beyer had read the writings of Swedenborg, he became so convinced of the truths contained therein, that he declared, not only to many individuals among the clergy, but likewise in the public consistory, his full assent to all the doctrines revealed in those works. This was the cause of the violent persecution he endured to the end of his life, which is, in some measure, evident from the letters† which passed between him and Emanuel Swedenborg."

ANECDOTES OF SWEDENBORG

WHEN IN LONDON,

COLLECTED BY MR. PROVO.‡

May 2, 1787, Mr. Provo called on Mr. Bergstrom, who keeps the King's Arms Tavern, in Wellclose-square; who, in a conversation of an hour's length, related to him as follows:—

"I was personally acquainted with Assessor Swedenborg: he frequently called on me, and once lived ten

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* This relation was received by one of the editors of the *New Jerusalem Magazine*, published in 1790, from Mr. Wenngren, mentioned above, in the year 1786, who was then living at Gottenburg, and was one of the magistrates of that place.

† These letters will be adduced below.

‡ These Anecdotes were inserted in the *Intellectual Repository* for January, 1836, by the Rev. S. Noble, who, in a letter to the Editors of that work, gives the following account of them:—

"GENTLEMEN,

"In my '*Appeal in Behalf of the Doctrines of the New Church*, &c.,' I have made some use of the following Anecdotes. Except as to the extracts given there, they have never been printed.

weeks together with me in this house; during which time I observed nothing in him but what was very reasonable and bespoke the gentleman. He at that time breakfasted on coffee, ate moderately at dinner, and drank one or two glasses of wine after it, but never more. In the afternoon he drank tea, but never ate any supper. He usually walked out after breakfast, generally dressed neatly in velvet, and made a good appearance. He was mostly reserved, but complaisant, to others. He has told me that very few were given to see the things that he did, and that he often saw many extraordinary things. * Mr. Springer once asked him, when at dinner here, about the state of a person who was the occasion of Mr. Springer's being obliged to leave Sweden, and who was deceased; to which he answered that it was very bad, and that he hoped his would be better. A secretary of Baron Nolken, who was present, put an impertinent question to him of a similar kind, which he refused to answer, observing, that he never answered such questions as originated in ill-will or malice. He commonly retired to his chamber in the evening, and once I heard some noise from that part, and went to speak to him about it; and as he seemed rejoiced, I asked him the occasion; when he told me that he had seen some extraordinary things which pleased him. He told me the story about the queen of Sweden's [Ulrica's] brother: she had secretly burnt a letter of his to her, sent a short time before a battle in which he was killed, and she wanted to know some other particulars relative to the contents: Swedenborg, some days after her application to him, returned, and told her that her brother was offended

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Every authentic testimony, however, respecting the gifted individual to whom they relate, ought, I think, to be put on record in some permanent Repository: I therefore transmit them for your work. The paper sent was transcribed by me from a copy in the handwriting of the late Mr. Servanté, lent by that gentleman to me for the purpose. He informed me that his was transcribed from a copy in the possession of Mr. J. A. Tulk; who, Mr. Servanté understood, had it from Mr. Provo himself. Mr. Peter Provo was a respectable gentleman of the medical profession, who published the work called '*Wisdom's Dictates*.'—I am, &c.

"Dec. 15, 1835." "S. Noble.

that she had burnt his letter; and as this was known to none but herself, she nearly fainted at hearing it; and was always very courteous to him afterwards. He also related the affair of the Countess de Marteville, from whose husband's information, after his decease, he told her where a receipt for a sum of money lay; where she found it; for which she wished to make Swedenborg a handsome present, but he refused it. Also the story of the fire at Stockholm: and that after he had gone out from the company into the garden of the house at Gottenburg, he returned, and told the company soon after, that his house and garden were safe, and described how near the flame had come to it, though no account from thence had then arrived. The remarkably speedy voyage that Captain Hodson had when he carried him to Stockholm, he related to me, being but seven days on the voyage, and that the captain never once dropped anchor all the time, a thing he was greatly surprised at himself, and said that he found Swedenborg's company so agreeable, that he was much delighted and taken with him. He once lived in the Minories; and after that in Cold Bath Fields, where I often went to see him; and he told me, some short time before he died, that as it had pleased GOD to take away the use of his arm by a palsy, his body was now good for nothing but to be put into the ground. I asked him whether he would take the sacrament, and whether I should bring Mr. Fernelius, the Swedish minister? He said, Do: and we both returned soon after. He told the priest to pronounce or read the blessing on it (or the consecration), and leave the rest of the form to him, as he knew very well what it meant and was: this he did: and after Swedenborg had taken it, he perceived a strong degree of heat in his face. He was quite clear in his mind at the time, and said all was then properly done, and thanked the clergyman for attending. This was on the Friday; and he died on the Wednesday following. Mr. Charles Lindegren sent his effects to Sweden.

"Mr. Mathesius was an opponent of Swedenborg, and said that he was lunatic, &c.; but it is remarkable that he

went lunatic himself, which happened publicly one day when he was in the Swedish Church, and about to preach: I was there, and saw it: he has been so ever since, and sent back to Sweden, where he now is: this was about four years ago. In general, Swedenborg kept retired, and sought to avoid company, and a knowledge of where he was. Some of his friends here spoke against him, and some were for him: for my own part, I think he was a reasonable, sensible, and good man: he was very kind to all, and generous to me. As for his peculiar sentiments, I do not meddle with them. I do not know of any of his manuscripts being left here; and as for his books, I think Mr. Lindegren can best tell what was done with them, who is at present in the Royal Exchange Assurance Office. Swedenborg received his remittances from him. He always appeared to have money sufficient for him. A Mr. Grill, in Dunster-court, Mincing-lane, also knows something of him. I do not remember seeing any books in his chamber, and, not understanding Latin, I never read any of his works."

"Mr. Cookworthy related to Mr. Provo, in 1778, that he had been with Mr. Hartley to see Swedenborg in Cold Bath Fields, a few years before he died, and that he was near two hours with him, and well satisfied with his company. A person was there who objected to some things that Swedenborg said, and argued the point in his way; to which Swedenborg said, 'I converse with angels, or receive information from them, about such things:' which offended that person; though Mr. Cookworthy saw that it was the most forcible argument that could have been used; and as a proof of his approbation of the testimony, he afterwards published the first edition of the *Treatise on Heaven and Hell*, which cost £100.

"In 1781, Mr. Hartley related to Mr. Provo, that he had been with Swedenborg in Cold Bath Fields several times; that he was a kind and sensible man, and had something so loving and taking in his manner as highly delighted those he spoke with: but what his sentiments of him were, may be seen in the prefaces to the works on *Influx; Heaven and Hell*, and *Universal Theology;* and

by his executing the translation of the *Heaven and Hell,* when near seventy years of age, and subject to many bodily infirmities, solely from a desire to render the work public for the general good of the world.

"Mrs. Lewis [an advertisement at the end of the *Delitiæ Sapientiæ, &c.* states that the works are sold by Mr. Lewis, Paternoster Row, and Mr. Hart (see the following article), in Poppin's-court, Fleet-street,] told Mr. Provo, about the year 1778, that she thought Swedenborg a good and sensible man, but that it appeared to her that he was too apt to spiritualize things (when speaking of their correspondence). She said he was very abstemious, and lived chiefly on almonds and raisins.

"Mr. Hart related to Mr. Provo, about the year 1779, that he thought Swedenborg a remarkable man, for whilst he was abroad, old Mr. Hart, his father, died in London. On Swedenborg's return he went to spend an evening at Mr. Hart's house, in Poppin's-court. After being let in at the street door, he was told that his old friend, Mr. Hart, was dead; to which he replied, 'I know that very well, for I saw him in the spiritual world whilst I was in Holland, at such a time [near the time he died, or soon after]; also whilst coming over in the packet to England: he is not now in heaven, (continued he,) but is coming round, and in a good way to do well.' This much surprised the widow and son, for they knew that he was just come over, and they said that he was of such a nature that he could impose on no one, that he always spoke the truth concerning every little matter, and would not have made any evasion though his life had been at stake. Mr. Hart, the father, printed all the *Arcana Cœlestia,* in Latin; Swedenborg was fond of his company, and often went to spend an evening there: he used to take particular notice of Mr. Hart's little girl, whom Mr. Provo saw at the time, then about ten years old.

"Mr. Burkhardt, a Swede, and formerly clerk to the Swedish Chapel here, told Mr. Provo, in 1783, that he knew Swedenborg, and was present once when he dined in London with some of the Swedish clergy; he said that some argument passed between Swedenborg and one of

them concerning the Lord, and the nature of man's duty of life to him, and that Swedenborg overthrew the tenets of his opponent, who appeared but a child to him in knowledge. Mr. Burkhardt added, that Swedenborg was a holy, good man, much given to abstraction of mind; that even when walking out he sometimes seemed as if in private prayer, and latterly took but little notice of things and people in the streets. After his decease he was carried to this person's house, and buried from thence.

"In 1785, Mr. Keene went down into the vault of the Swedish Chapel, and saw his coffin, which lies next to Dr. Solander's."

In connexion with these anecdotes of Swedenborg during his residence in London, we insert the first public advertisement of his writings which was in 1750:

"Paternoster-Row, Feb. 5, 1750.

"Advertisement, by John Lewis, printer and publisher, in Paternoster-Row, near Cheapside, London. Be it known unto all the learned and curious, that this day is published, the first number of *Arcana Cœlestia*, or Heavenly Secrets, which are in the Sacred Scriptures, or Word of the Lord, laid open; as they are found in the xvi. chapter of Genesis: together with the wonderful things that have been seen in the world of spirits, and in the heaven of angels.

"This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster-Row, as above-mentioned.

"And now the second volume is printing, both in Latin and English; to be published in cheap numbers, that the public may have it in a easier manner, in either tongue, than in whole volumes.

"It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy

Bible; yet when we consider what an inexhaustible fund of knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labours of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of GOD in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these sacred writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of, or put into practice; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labours. This, then, may be said of our author. He has struck out a new path through this deep abyss, which no man ever trod before; he has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scriptures, he has copied from no man; and therefore, even in this respect, he has some title to the regard of the ingenious and learned world.

"It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever,

therefore, takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which, if once fathomed, (and it is not unfathomable,) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

"Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person: so that it is not merit but prejudice that generally governs the judgment of men.

"Though the author of *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public.* But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labours in former years, I am not certainly informed (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate); but what I have been an eye-witness to, I can declare with certain truth;

* Swedenborg did not desire to have his own name prominently exhibited in connexion with the great cause he was the instrument of advocating; he did not wish to become the head or leader of a sect; he addressed his writings to all denominations of Christians, and desired his readers to see the truth from its inherent light, and not because it was advocated by some dignified and celebrated name.

and therefore I do aver, that this gentleman, with indefatigable pains and labour, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders, that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labours, that he will not receive one farthing back of the four hundred pounds he has expended; and for that reason his works will come exceedingly cheap to the public.

"I further declare, I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his writings, he knows were to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as the most valuable pieces, are sometimes misunderstood and rejected for many years, even by learned men themselves; to instance only three performances out of the many that might be produced, viz., Locke on the Human Understanding, Milton's Paradise Lost, and Prideaux's Connexion of the Old and New Testament. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

"How this great work of *Arcana Cœlestia* will succeed in the world, is impossible, at present, to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me, on the publication of the first volume, are these following words: 'I have long ardently wished to see the historical part of the

Old Testament, which seems only to regard the Jewish dispensation, (and upon that account is too lightly regarded by the major part of the present Christian world,) proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This *Arcana Cœlestia* gives me fullest satisfaction of, &c.' A copy of this letter was printed at large in the *Daily Advertiser* of Christmas-day, 1749. Now this delightful, instructive, and necessary knowledge cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned, as well as the inspired Apostle Paul, clearly give encouragement to this way of writing. (Gal. iv. 24.) And our author neither rejects, nor disturbs the literal sense by his allegorical exposition.

"Soon after the publication of Mr. Penny's letter before-mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the bookseller's where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired who the author was; but being told that the author would not be known, 'Well, (said the gentleman,) I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him; for (continued he, with great earnestness,) I never saw, nor heard, nor read of so surprising a man in all my days!'

"Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages, in Latin, of the first volume, are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, does make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally

sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings, and yet these two numbers are to be sold for no more than nine-pence each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

"As the copy comes from a foreign country, and as one number may contain nearly double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price with the English,) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

"Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language."

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*First Reception of the Writings of Swedenborg.**

The first volume of the *Arcana Cœlestia,* containing the explanation of the first fifteen chapters of Genesis, was published in London, in the Latin language, in the year 1749, and was the earliest of Swedenborg's theological works. Our readers will not be displeased to see the following letter,† from, probably, the first person who

* See *Intellectual Repository* for 1826, p. 179.

† Mentioned above p. 98.

embraced the truths it contains, expressing the satisfaction he derived from it. Though not a document of any decided importance, it is interesting as a curiosity, and as evincing that the truths of the New Church found some receivers on their very first publication. This letter was sent to the *Daily Advertiser*, formerly a popular newspaper, of Christmas-day, 1749, by the publisher of the work, and is introduced by his business-like note to the Editor, as follows:—

"SIR,

"If you will insert the following letter in your paper, it may induce the curious in the learned world to peruse a work very entertaining and pleasant, and oblige, Sir, yours, &c., "JOHN LEWIS.

'To Mr. John Lewis, in Paternoster-Row, Cheapside, London

'Dartmouth, October 15, 1749.

'MR. JOHN LEWIS,

'Sir,—Accidentally reading the advertisement of the *Arcana Cœlestia*, excited by the oddness of the title, I presently ordered my friend in London to send me one. The extraordinary degree of pleasure the reading of it has given me, and the yet more expected from what more is to be published, induces me to request advice as often as any new publication happens, which I apprehend to be designed annually. My reason for troubling you, is, because I very rarely see any of the public papers, and, consequently, future advertisements may escape my knowledge; which, I hope will excuse me.

'I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation, (and upon that account is too lightly regarded by the major part of the present Christian world, proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This *Arcana Cœlestia* gives me the fullest satisfaction of. But the illumined author, whoever he is, (is it Mr. Law ?) must expect a considerable army of gown-men to draw

their pens against him: it is a blessing their power is prescribed within impassable bounds.

'The favour of a line in answer, to know what dependance I may make upon you, will very much oblige, Sir, your most humble servant,

'STEPHEN PENNY.

'P.S. Perhaps the author was concerned in the publication of Mr. Hutchinson's works? Has he published any other work, and at what price?'"

To this the bookseller appends the following notice:—

"This large Latin book is neatly printed in 4to.; and sold by Mr. Nourse, at the Lamb, opposite Katharine-street, in the Strand; Mr. Ware, at the Bible on Ludgate-hill; and by John Lewis, printer of the same, as above-mentioned: price 6s. unbound."

Connected with those who knew something of Swedenborg personally was the late Mr. Servanté, who was the principal editor of the *New Jerusalem Magazine*, published in 1790. This testimony is chiefly valuable on account of the portrait of Swedenborg in advanced age, engraved by Martin, the fidelity of which is singularly proved. As Mr. Servanté was one of the earliest promoters of the doctrines of the New Church, we shall adduce the brief memoir concerning him, which, soon after his death, was inserted in the *Intellectual Repository* for 1817, p. 514:—

"On the 23rd August, 1817, in his 76th year, died Mr. Henry Servanté. As a member of the New Church, he was, in London, one of the earliest promoters of its doctrines, having been, many years since, engaged in the publication of the *New Jerusalem Magazine*, a work which contains much interesting and useful information. As a true Christian, he endured with patient and pious resignation his share of those trials and sufferings which are experienced to be so highly conducive to the regenerate life. Beloved and respected as he was by his relatives and friends, to whom his exemplary mildness and humility

had endeared him, they cannot fail to blend the tear of tender regret, with their sincere congratulations on his advancing state. He was amiable in his life, and expired with little or no previous illness, as in the sweetness of sleep, without a struggle or a sigh.

" Mr. Servanté was descended from a respectable family in the south of France, a branch of which fled to this country, on the revocation of the edict of Nantz, to preserve the freedom of their religious sentiments. He had himself been from his youth a sincere seeker after religious truth, and had undergone severe anxieties in consequence of not being able to obtain the satisfaction which he wanted: but at length meeting, by apparent accident, with one of those parts of the second volume of the *Arcana*, which were published in English at the same time as the Latin original, his former doubts were instantly removed, and the light of truth shone at once into his mind, bringing with it a clearness of conviction which was never afterwards obscured, but was more and more illustrated to the day of his decease. The reader may also feel an interest in being informed, that he was one of the last remaining individuals who remembered the person of Swedenborg, though at the time he saw him he did not know him. He was once passing along St. John's-street, London, in the neighbourhood of which Swedenborg lodged, when he met an old gentleman of a dignified and most venerable appearance, whose deeply thoughtful yet mildly expressive countenance, added to something very unusual in his general air, attracted his attention very forcibly: he turned round, therefore, to take another view of the stranger, who also turned round and looked again at him. Some years afterwards, when Mr. Servanté had received the truth in the manner above stated, he called on Mr. Hindmarsh for some of the writings; when seeing in that gentleman's parlour a portrait of the author, he instantly recognized in it the venerable stranger whose appearance had so much interested him. The portrait which he saw was copied from the print engraved by Martin, representing Swedenborg in advanced age, the fidelity of which is thus singularly proved."

REFUTATION OF THE FALSE REPORT

THAT SWEDENBORG,

A FEW HOURS BEFORE HIS DEATH,

HAD RETRACTED HIS WRITINGS.

This report was first propagated in Holland; it was not heard of till several years after Swedenborg's death. As the receivers of Swedenborg's writings in Holland were greatly concerned to hear this report, especially as it was said to have emanated from the persons at whose house Swedenborg lodged and died, they wrote to Mr. Robert Hindmarsh, in London, requesting him immediately to inquire of the persons in question, who were still living, and to ascertain whether the report were true or false. The following is Mr. Hindmarsh's letter, in reply to the inquiry from Holland, together with the affidavit, taken before the Lord Mayor of London, by Mr. and Mrs. Shearsmith, at whose house Swedenborg died:

"SIR,

"I am in possession of the most authentic proof of the falsity of the report you mention to have gained credit in Holland, regarding Baron Swedenborg's having disowned, or retracted, his doctrines and communications when he was drawing near his end. The persons in whose house he lived, and where he died, upon being told this circumstance, freely offered, of their own accord, to take their oaths before a magistrate, that the whole of the said report is totally void of foundation, to the best of their knowledge. You will see this accordingly confirmed by the inclosed document, sworn to in the presence of the Lord Mayor of this city, and of which you are at full liberty to make whatever use you may think proper, in order to destroy the influence of so malevolent an insinuation. Allow me to add here, what I have further learnt from Mr. Springer, a Swedish gentleman residing here,

and a very intimate friend, as you may have heard, of Swedenborg's:—'When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating minister of the Swedish church. This person was known to be a professed enemy of Swedenborg, and had set his face against his writings: it was he that raised and spread the false account of Swedenborg's having been deprived of his senses. Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Fernelius, who at that time was a reader of Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living; and I have been assured that, on this occasion, Swedenborg expressly exhorted him to continue steadfast in the truth.'

"Mr. Mathesius is said to have become insane himself, a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the king of Sweden's bounty.

"Mr. Springer further says, 'That a short time before his death, Swedenborg had his spiritual or internal sight withdrawn from him, after having been favoured with it during so long a course of years: that he was under the greatest tribulation of mind on that account, calling out, 'O my GOD! hast thou then at last abandoned thy servant?' This seems to have been the last of Swedenborg's trials. He continued several days in that deplorable condition; but at length recovered his spiritual or internal sight. He was then comforted again, and became happy as before.'

"Mr. Springer received this assurance from Swedenborg's own mouth; and all I write now is from an exact copy of part of a letter written by Mr. Springer himself. —I remain, &c.,

"ROBERT HINDMARSH.

"London, Nov. 28, 1786."

Affidavit referred to in the above Letter.

"Richard Shearsmith, of Coldbath Fields, London, peruke-maker, and Elizabeth Shearsmith, formerly Reynolds, his present wife, jointly and severally make oath, and say, That the late Honourable Emanuel Swedenborg came to lodge a second time at his, this deponent's, house, No. 26, Coldbath Fields aforesaid, in the month of July or August, one thousand seven hundred and seventy-one, and continued to lodge there until his death, which happened the twenty-ninth of March following. That a short time before Christmas, one thousand seven hundred and seventy-one, he had a paralytic stroke, which deprived him of his speech, and occasioned his lying in a lethargic state for three weeks and upwards, during the whole of which time he took no sustenance whatever, except a little tea without milk, and cold water occasionally; and once, about two tea-spoonsful of red currant jelly. That about the expiration of three weeks from the time he was so struck, he recovered his speech and health a little, and eat and drank toast, tea, and coffee, as usual. That from that time to the time of his death he was visited but by a very few friends only, and always seemed unwilling to see company. That about a month before he died, he told this deponent, then Elizabeth Reynolds, spinster, who was then a servant to her fellow-deponent and Mrs. Shearsmith her then mistress, that he should die on a particular day, which, to the best of her recollection and belief, happened on the day he had foretold. That about a fortnight or three weeks before he died, he received the sacrament in bed from the hands of a foreign clergyman, and enjoyed a sound mind, memory, and understanding to the last hour of his life. That about five o'clock on Sunday the twenty-ninth day of March, he asked her, this deponent, and her then mistress, who were sitting by his bed-side, what o'clock it was; and upon their answering him that it was about five o'clock, he replied, 'That is good, I thank you, God bless you,' or to that effect; and in about ten minutes after, he heaved a gentle

sigh, and expired in the most tranquil manner. And these deponents jointly and severally on their oath declare, that, to the best of their recollection and belief, no person whatever visited him, either the day before, or the day on which he died. And these deponents positively declare that they never did, either directly or indirectly, say or assert to any person or persons whatsoever, that the said Emanuel Swedenborg had, a few hours before his death, retracted or contradicted any part of his writings, as has been falsely reported; nor did they ever hear him, nor do they believe he ever did, say a word that expressed or implied such an idea; nor were these deponents ever asked a question relative to that circumstance, by any person or persons whatsoever, until the twenty-second day of October last, when Mr. Thomas Wright, of the Poultry, London, watchmaker, and Mr. Robert Hindmarsh, of Clerkenwell-close, printer, called upon them to inquire into the truth or falsehood of such report, which these deponents then declared to them, and now again on their oaths declare, to be a false and groundless report.

"RICHARD SHEARSMITH,
"ELIZABETH SHEARSMITH.

"Sworn at the Guildhall,
London, the 24th day
of November, 1785,
before me,
"T. WRIGHT, Mayor."

The above affidavit was translated into French, and printed at the Hague; by which means the false report that had gained credit there was completely refuted, and the enemies of truth were effectually silenced.

The above testimony confirmed by Mr. B. Chastanier.

"As a strong confirmation of the above testimony, I, Benedict Chastanier, surgeon, No. 62, Tottenham-court-road, am happy in being able to declare, that the late Rev. Mr. Hartley* declared to me, on the very first visit

* See above p. 25.

he paid me in 1778, at my house, then in Grafton-street, Soho, that three or four days before Swedenborg's death, he, together with Dr. Messiter,* waited on him, and, in the Doctor's presence, earnestly pressed him openly to declare, whether all he had written was strictly true, or whether any part, or parts thereof were to be excepted. '*I have written* (answered Swedenborg, in a very emphatic manner,) *nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve Him alone, in shunning evils of all kinds as sins against Him, and diligently searching His Holy Word, which from beginning to end bears incontestible testimony to the truth of the doctrines I have delivered to the world.*'—Dr. Messiter, lately deceased, has also more than once affirmed to me this plain declaration of his intimate friend, Mr. Hartley. As witness my hand this 9th of May, 1790:

"BENEDICT CHASTANIER."†

ANECDOTES OF SWEDENBORG

WHILE

IN HOLLAND.

Swedenborg was well known at Amsterdam, having published many of his works in that city. A gentleman, named D. Paulus âb Indagine,‡ has left several things on record concerning Swedenborg, which, although not

* See above p. 37.

† See *New Jerusalem Magazine*, 1790, p. 226.

‡ This individual is described in collateral documents, as being a highly respectable and learned man, resident at Amsterdam.

of much importance, and, in some respects, evidently erroneous, we shall here adduce. The following is an extract from a letter which D. P. âb Indagine addressed to Swedenborg, dated March 8, 1769:—

"Vir doctissime, celeberrimeque! [Most learned and celebrated Man.]

"I have thoroughly examined the principles of your system. You rest your principal proofs on what you maintain you have seen.* You relate wonderful things, which you assert you have heard and seen. Hitherto you have published works *On the Last Judgment and the Destruction of Babylon; On Heaven and Hell; On the White Horse; On the Earths in the Universe; On the Wisdom of Angels*, &c. The *Arcana Cœlestia*, your most extensive work, consisting of eight parts, I have not yet been able to meet with, and, of course, have not read.† More writings of this kind have appeared. You have sent, I am informed, a copy to all the bishops of England; but not one has given himself the trouble to confute them. The Dutch have criticised one of your last works, entitled *Conjugial Love*, &c., with much care, and with a praiseworthy modesty. The critic at Amsterdam withholds his judgment and his final decision, until he has seen the complete work, which, you promise, shall appear within two years. 'We expect, therefore, (says the reviewer,) a greater development, and a fuller illustration, which, we doubt not, will appear in due time. In the mean time, (says he, at the conclusion of his remarks,) the divines, in our opinion, can spare themselves the trouble of refuting the ideas of this extraordinary man.'

"Your last work you have distributed amongst the divines of all sects in this city, not only amongst the

* This is by no means the case; all the proofs of his doctrines are based upon the Word of God, and enlightened reason.

† This does not comport with what he says in the first sentence, "I have thoroughly," &c., since the principles of his system are chiefly developed in this his most extensive work.

Reformed, but also amongst the Roman Catholics; you have also advertised it in other cities, and in the other universities of Holland. Far be it from me to place limits to the divine omnipotence; I lay, for the present, my metaphysics and my psychology aside, in order that I may not do injustice to a venerable man of eighty-six* years and upwards, who is a learned man, and of an excellent and upright character; and I would by no means detract any thing from his merits. I will therefore, admit, that it has pleased the Lord to manifest himself to you, and to send you to teach something new, which the church and the whole human race have hitherto not known; yea, I will admit, that you are permitted to be in the spiritual world with angels, and, at the same time, to dwell in this world with men, and this already for twenty-five years; but, my dear friend, why do you not convince the unbelieving world of this your peculiar calling?

"It is reported, that you have related, word for word, from the world of spirits, the conversation which the queen of Sweden formerly held in this world with her brother, the king and prince of Prussia, at Charlottenburg, near Berlin; and that the queen, who well knew that no one was present at this secret conversation, and that, consequently, not a word of it could be repeated by any person living, was compelled to admit, that you had ascertained the most particular circumstances of this conversation, and must certainly have had an interview with her deceased brother. It is well known, that men, in general, are very attentive to wonderful things, and very desirous of knowing them. Various friends have told me of this occurrence, and many, whom I have heard relate it, have added to it something of their own; but that this remarkable occurrence did happen, you yourself have told me; and why do you not make it publicly known to the unbelieving world? Truth seems

* This is a mistake, since Swedenborg was only eighty-four when he died.

to require this of you; you have the queen, and the king, as well, for witnesses; and they, no doubt, will not refuse to give their testimony."*

The *Swedish Documents*, p. 104, give extracts from letters written by this respectable man at Amsterdam, who was acquainted with Swedenborg, and contain certain things which he communicates to an intimate friend at Hamburg. In his first letter, dated Jan. 26, 1771, he says, amongst other things,—

"You ask me what this venerable old man (Swedenborg) is now doing? This I can tell you; he eats and drinks very moderately, but keeps his chamber rather long, and thirteen hours appear to be not too much for him.† When I informed him, that his work *On the Earths in the Universe*, had been translated and published, he was much delighted, and his eyes which are always smiling, became still more brilliant. He is now indefatigably at work; yea, I must say, that he labours in a most astonishing and superhuman manner at his new work. Only think! for every printed sheet (4to.) he has to prepare four sheets of manuscript; he now prints two sheets every week, and corrects them himself, and con-

* Such testimonies have been given; and the queen herself testified several times to the truth of this occurrence. But Swedenborg's doctrine, which contains the development of spiritual truths, could not be demonstrated by miraculous phenomena, nor does it stand in need of stupefying miracles, which, for the time their influence continues, deprives a man of the use of his freedom and rationality. It rests upon interior grounds,—upon Scripture and reason; and the miraculous experience which Swedenborg and others may have had, only serves as a confirmation. Those extraordinary occurrences could, indeed, demonstrate that he was in a condition to experience things in the other world; but, as they could by no means prove his doctrine, he consequently refused to record them, and to appeal to them as proofs of his doctrine: and this he no doubt told D. P. âb Indagine; for we find, that he afterwards conversed much with him when at Amsterdam.—*Tafel.*

† It must be observed, that his time was not all consumed in sleep, but a great portion of it in meditation and spiritual intercourse, when he would, of course, prefer being secluded from the world.—*Tafel.*

sequently he has to write eight sheets every week; and what appears to me utterly inconceivable, he has not a single line beforehand in store.* His work is to consist, as he himself states, of about eighty sheets in print; and he has calculated that it will not be finished before Michaelmas. The title of this work is the following: '*True Christian Religion, containing the Universal Theology of the New Church, predicted by the Lord in Daniel chap. viii.* 1, 3, 14, *and in the Apocalypse chap. xxii.* 1, 2, by Emanuel Swedenborg, servant of the Lord Jesus Christ.' I could not, in my open manner, conceal my astonishment, that he should put himself upon the title-page as a servant of the Lord Jesus Christ. But he replied, 'I have asked, and have not only received permission, but have been ordered to do so.' It is astonishing with what confidence the old gentleman speaks of the spiritual world, of the angels, and of GOD himself. If I were only to give you the substance of our last conversation, I should fill many pages. He spoke of naturalists, (those who ascribe all things to nature,) whom he had seen shortly after their death, and amongst whom were even many theologians, or such, at least, as had made theology their profession in this life. He told me things which made me shudder, but which, however, I pass by, in order not to be over hasty in my judgment respecting him. I will willingly admit, that I know not what to make of him; he is a problem that I cannot solve. I sincerely wish, that upright men, whom GOD has placed as watchmen upon the walls of Zion, had some time since occupied themselves with this man."

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* This is a mistake; for Swedenborg had contemplated his last work several years before he printed it. He first published, in 1769, the *Summaria Expositio Doctrinæ Novæ Ecclesiæ, &c.*, as a forerunner to the work in question. He had written it at home, and brought it to Amsterdam to be published, after having been at Paris for that purpose. (See below p. 115.) He, no doubt, revised the MS. as he sent it, sheet by sheet, to the press, and probably made additions and alterations, and this might lead Ab Indagine to suppose that he composed it immediately before it was sent to press.

The *Swedish Documents* mention also another letter, written by the same person, addressed to a respectable merchant at Hamburg, dated March 5, 1771; in which he says, amongst other things,—

"I cannot forbear to tell you something new about Swedenborg. Last Thursday, I paid him a visit, and found him, as usual, writing. He told me, 'that he had been in conversation that same morning, for three hours, with the deceased king of Sweden. He had seen him already on the Wednesday; but, as he observed that he was deeply engaged in conversation with the queen, who is still living, he would not disturb him.' I allowed him to continue, but, at length, asked him, how it was possible for a person, who is still in the land of the living, to be met with in the world of spirits? He replied, 'that it was not the queen herself, but her *spiritus familiaris*, or her familiar spirit.' I asked him what that might be? for I had neither heard from him any thing respecting appearances of that kind, nor had I read any thing about them. He then informed me, 'that every man has either his good or bad spirit, who is not only constantly with him,* but sometimes a little removed from him, and appears in the world of spirits. But of this the man still living knows nothing; the spirit, however, knows every thing. This *familiar spirit* has every thing in accordance with his companion upon earth; he has, in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this *familiar spirit* of the queen (said Swedenborg,) appeared exactly as he had so often seen the queen herself at Stockholm, and had heard her speak.' In order to allay my astonishment, he added, 'that Dr. Ernesti,† of Leipzig, had appeared to him, in a similar manner, in the world of spirits, and that he

* "Every man has his associate spirit; and every man attracts to himself a spirit similar to the affection of his will, and hence to the perception of his understanding."—*T. C. R.* 380; see also *A. C.* 5470.

† See *T. C. R.* 137, where Swedenborg alludes to this circumstance.

had held a long disputation with him.' What will this learned professor say, when he comes to hear of it? Probaby he will say, that the old man is in his second childhood; he will only laugh at it, and who can be surprised? I have often wondered at myself, how I could refrain from laughing, when I was hearing such extraordinary things from him. And what is more, I have often heard him relate the same things in a numerous company of ladies and gentlemen, when I well knew that there were mockers amongst them; but, to my great astonishment, not a single person even thought of laughing. Whilst he is speaking, it is as though every person who hears him were charmed, and compelled to believe him. He is by no means reserved and recluse, but open-hearted, and accessible to all. Whoever invites him as his guest, may expect to see him. A certain young gentleman invited him last week to be his guest, and although he was not acquainted with him, he appeared at his table, where he met Jewish and Portuguese gentlemen, with whom he freely conversed, without distinction. Whoever is curious to see him has no difficulty; it is only necessary to go to his house, and he allows any body to approach him. It can easily be conceived, however, that the numerous visits, to which he is liable, deprive him of much time.—I am, &c.,

"D. P. âb INDAGINE."

With respect to the work above mentioned, entitled "*Universal Theology of the True Christian Religion, &c.*," which was the last that Swedenborg himself superintended through the press, it may be proper here to observe, that it was Swedenborg's intention to have this work printed and published at Paris, whither he went, in 1769, for that purpose. When he arrived, it was necessary, according to the laws which then regulated the press in France, to submit the work first to the censor royal to receive permission to print it; as, however, permission could not be given without saying in the title-page, that it was printed either at Amsterdam or London,

Swedenborg being in all things most scrupulous as to the truth, peremptorily refused to concur in this falsehood, and accordingly went to Amsterdam, where the work was printed.

The following authentic anecdote, which proves that this was the fact, is extracted from the advertisement prefixed to the French edition of the first volume of the *True Christian Religion,* printed at Paris in 1802 :—

"Swedenborg came to Paris in 1769. He wished to have his *True Christian Religion* printed there; but it was necessary that the work should be submitted to the censors. M. Chevreuil, then censor royal and doctor of the Sorbonne, who was appointed to examine it, told him, after having read it, that a tacit permission would be granted him, on condition, as was customary in such cases, that the title should say, *printed at London,* or *at Amsterdam.* But Swedenborg, with a rare delicacy, perfectly suited to his principles, would not consent to it; and the work, therefore, was not printed at Paris.* This anecdote, which has not hitherto been known, was attested to one of the editors by M. Chevreuil himself. Our author speaks of this journey in a letter to Dr. Beyer, dated Amsterdam, March 15, 1769, in which he

* In respect to Swedenborg's intention of having this work published at Paris, the English editor of these "Documents" begs here to record a fact which has appeared to him rather extraordinary, since it indicates that the original design of Swedenborg, namely, that of having the work published at Paris, was, to a certain extent, carried out. The editor, when at Paris in the autumn of 1826, went one day into a respectable old book shop; the proprietor, nearly eighty years of age, on being asked if he had any of the theological works of Swedenborg, replied, that he had a few copies of the "*True Christian Religion,*" and one or two of *Heaven and Hell.* The editor having purchased a copy of each of these works, the old gentleman observed, that about fifty years ago, he had met with the "*True Christian Religion,*" and thinking it to be a very curious book, he wrote to Amsterdam, requesting his agent to buy up all the copies of the said work he could find, and to send them to Paris, so that this work, although printed at Amsterdam, was, according to Swedenborg's original intention, chiefly issued from Paris.

says, that he shall set off for Paris in a month.* And in another letter to the same, from Stockholm, of October 30th in the same year, he says that he has learnt that a letter has been printed at Gottenburg, in which it is pretended that he had received an order at Paris to quit that city; but, adds he, that is a pure falsehood, as M. Creutz, the Swedish ambassador in France, can testify."

We have now adduced all the documents† we can find respecting the life of Swedenborg as it was known and observed by persons distinguished for their intelligence, piety, and respectability, both in Sweden, Denmark, Holland, and England. In the testimony to Swedenborg's virtues and attainments, thus borne by so many most unexceptionable witnesses who knew him well, and against which no opposing testimony whatever, from persons acquainted with him, can be adduced, we surely have the most satisfactory confirmation, not only of his own account of his life and character, but of all that is advanced, as to his qualifications for the office to which he declares he was appointed, namely, that of unfolding the spiritual sense of the Holy Word, and of explaining the genuine doctrines of the Christian Religion, and as to the antecedent probability, that he might be the human instrument selected to communicate the truths connected with the Second Advent of the Lord, on the supposition that the time for that event has arrived. We also see that many men of the very first respectability, intelligence, and learning, who formed their opinion from a knowledge of the man as well as of his writings, believed, during his life-time, that he actually was such an instrument.

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* See *New Jerusalem Magazine*, p. 142. These letters will be adduced below.

† Except one respecting his having a fever, and being delirious, &c., propagated by Wesley in his *Armenian Magazine*, the refutation of which will be adduced in its proper place below. See above p. 23 note.

But it may perhaps be thought, that if, in consequence of having been called by the Lord to a holy office, he really had the privilege of conversing with angels and spirits, some plain proofs of it, beyond his own assertions, might occasionally occur. Now that such proofs did occur, is a certain fact. He, indeed, never appeals to them in support of his mission: he shews, in various parts of his writings, that where the mind is not receptive of truth by its own evidence, no external testimony will force it in: he therefore affirms, what we shall presently advert to, that it would have been incompatible with the nature of the truly spiritual dispensation to be opened by the second coming of the Lord to prove it by miracles. To the performance of miracles, therefore, he made no claim: yet as Providence permitted him, on some occasions, to give full demonstration of his supernatural knowledge, we must conclude that it was granted for some useful end. That end may be, to afford satisfaction to those, who, though favourably inclined towards the doctrines of the New Church in general, would yet feel more assured by some external tokens. On those who are decidedly opposed to the truths contained in our author's writings, no external tokens whatever, we are quite certain, would induce reception: but to others, those which follow may be useful as confirmations: in which light, only, they are offered.

Two of the most extraordinary instances of Swedenborg's access to the spiritual world, are those respecting the Countess de Marteville, whose husband was ambassador at the Swedish court from Holland, and the queen of Sweden, Louisa Ulrica, wife of king Adolphus Frederick, and sister of the celebrated Frederick of Prussia. Many editions of these anecdotes in different works, resting on the authority of different relaters, have appeared; but all agreeing in substance. Both of them are given by M. Pernetti, in the preface to his French translation of the *Treatise on Heaven and Hell,* upon the authority of Count Hôpken. Both are mentioned, also, by Mr. Springer; and that relating to the queen is given in the letter of General Tuxen's cited above; who

states, that, having heard of it from various persons, he inquired the exact particulars from Swedenborg himself. But we will give it in the queen's own words, as recorded, together with the anecdote of the Countess de Marteville, by an author who cannot be suspected of any partiality in favour of Swedenborg; we mean M. Dieudonné Thiebault, a French *savant* of the school of Voltaire, and Professor of Belles Lettres in the Royal Academy of Berlin. He was the author of a work translated into English, and printed at London in 1805, under the title of "*Original Anecdotes of Frederick the Great, King of Prussia.*" He represents queen Louisa Ulrica as being, like her brother, a professed *esprit fort*, carrying it even to the avowal of atheism; which we mention as necessary to account for the contradictory remarks with which she concludes her narration; and because it makes her a more unexceptionable witness to the fact she relates. It occurred in 1758.

THE QUEEN OF SWEDEN'S TESTIMONY,

CONCERNING SWEDENBORG'S

INTERCOURSE WITH THE SPIRITUAL WORLD.

"I know not on what occasion it was, (says M. Thiebault,) that, conversing one day with the queen on the subject of the celebrated visionary, Swedenborg, we (the members of the academy,) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I, on my part, related what had been told me respecting him by Chamberlain d'Hamon, who was still alive, and who had been ambassador from Prussia both to Holland and France. It was, 'That his brother-in-law (the Count de Marteville), ambassador from Holland to Stockholm,

having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's life-time: that the widow, not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who, she was told, could converse with the dead whenever he pleased; that she accordingly adopted this advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her, that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle's Dictionary in his cabinet; and that his attention being called immediately afterwards to some other concern, he put the receipt into the book to mark the place at which he left off; where in fact it was found, at the page described.' The queen replied, that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of Swedenborg, with whom she was acquainted, to the proof: that she was previously acquainted with the anecdote I had related, and it was one of those that mostly had excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the court of Stockholm. She added, that what she had said was of a nature to render it impossible that the prince could have repeated it to any one, nor had it ever escaped her own lips: that, some days after, Swedenborg returned, when she was seated at cards, and requested she would grant him a private audience; to which she replied, he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses: that in consequence of this intimation the queen became agitated, gave her cards to another lady, and requested M. de Schwerin (who also was present when she related the story to us,)

to accompany her: that they accordingly went together into another apartment, where she posted M. de Schwerin at the door, and advanced towards the farthest extremity of it with Swedenborg; who said to her, 'You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window,' where you could not be overheard, and then said to you these words: '———.' The queen did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced: and she called on M. de Schwerin to answer for the truth of what she had said; who, in his laconic style, contented himself with saying, 'All you have said, madam, is perfectly true—at least as far as I am concerned.' I ought to add, (M. Thiebault continues,) that though the queen laid great stress on the truth of her recital, she professed herself, at the same time, incredulous to Swedenborg's supposed conferences with the dead. 'A thousand events (said she,) appear inexplicable and supernatural to us, who know only the immediate consequences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. Swedenborg was a man of learning, and of some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.'"

These philosophical remarks of the queen's would deserve introduction in a work which I have often thought (says the Rev. S. Noble in his able "*Appeal in*

Behalf of the Doctrines of the New Christian Church, &c.," p. 203,) might be written, and be equally amusing and instructive, under the title of "The Credulity of Unbelievers." Here is an accomplished princess, who finds another person in possession of a secret which she is quite sure was only known to herself and her deceased brother: she knows that he did not obtain it from herself, yet rather than believe that he obtained it from her brother, she imagines the existence of a "talent" incomparably more inexplicable!

The same observation (continues Mr. Noble,) applies to several other relaters of the story. One of these is Baron de Grimm. He allows Swedenborg to have been "a man distinguished not only by his probity, but also by his knowledge and his intelligence." [*Un homme distingué non seulement par sa probité, mais encore par ses connaisances et ses lumières.*] Yet he, after giving the above anecdote, gives this contradiction-in-terms as his judgment on it: "This fact is confirmed by authorities so respectable, that *it is impossible to deny it;* but the question is, how to believe it!" [*Ce fait est confirmé par des autorités si respectables qu' il est impossible de le nier; mais le moyen d'y croire!*]* But Baron de Grimm was professedly a determined atheist, and therefore could not believe any fact, however evidenced, which supposes, as real, the existence of man after death.

Another relater of the anecdote is not much less inconsistent. This is Captain Charles Leonard de Stahlhammer, Knight of the Royal Order of the Sword. Some editions of the story affirm, that what Swedenborg repeated to the queen were the contents of a letter which she had received from her brother: and as the main facts were undeniable, some of Swedenborg's enemies, so late as 1788, endeavoured to account for them by the improbable tale, that Count Hôpken had intercepted and opened the letter before the queen received it, and that he

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* See *Memoirs Hist. Lit. et Anecdotiques, tirés de la Correspondence addressée au Duc de Saxe Gotha par le Baron de Grimm.* Tom. iii. p. 56. Ed. Lond. 1813.

and another senator communicated the contents of it to Swedenborg, paying him for that purpose a mysterious visit in the night. To this Captain Stahlhammer replied, in a letter dated May 13th, 1788, and printed in some of the Gazettes.*

TESTIMONY

OF

CAPTAIN DE STAHLHAMMER,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.

This gentleman declares that his account "can be attested by many persons of distinction, who were present, and are still alive." The letter is as follows:—

"Stockholm, May 13, 1788.

"I have read, with astonishment, the letter giving an account of the conversation which the famous Swedenborg had with the queen Louisa Ulrica; the circumstances related in that letter are altogether false; and I hope the author will excuse me, if, by a faithful account, which can be attested by many persons of distinction, who were present, and are still alive, I convince him how much he has been deceived.

"In 1758, a short time after the death of the Prince of Prussia, Swedenborg came to court, where he was in the habit of attending regularly. As soon as he was perceived by the queen, she said to him, 'Well, Mr. Assessor, have you seen my brother?' Swedenborg answered, No; whereupon she replied, 'If you should see him, remember me to him.' In saying this, she did but jest, and had no thought of asking him any information about

* See *Intellectual Repository* for 1813, p. 370.

her brother. Eight days afterwards, and not four-and-twenty hours, nor yet a particular audience, Swedenborg came again to court, but so early that the queen had not left her apartment called the white room, where she was conversing with her maids of honour and other ladies of the court. Swedenborg did not wait for the queen's coming out, but entered directly into her apartment, and whispered in her ear. The queen, struck with astonishment, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those about her, '*There is only God and my brother who can know what he has just told me.*' She owned that he had spoken of her last correspondence with the prince, the subject of which was known to themselves alone.

"I cannot explain how Swedenborg came to the knowledge of this secret; but this I can assert, upon my honour, that neither Count Hôpken, as the author of the letter falsely states, nor any other person, had intercepted the queen's letters; the senate then permitting her to write to her brother without the least interruption, regarding her correspondence with him as a thing quite indifferent to the state.

"It is evident that the author of the above-mentioned letter is utterly ignorant of the character of Count Hôpken. This respectable nobleman, who has rendered the most important services to his country, possesses greatness of mind and goodness of heart, and his advanced age has in nowise impaired these valuable endowments. During the whole of his administration, he united the most enlightened policy with the most scrupulous integrity, and was a declared enemy to secret intrigue and underhand devices, which he looked upon as means unworthy of accomplishing his purposes.

"The author is no better acquainted with Assessor Swedenborg. The only weakness of this truly honest man was his belief in the apparition of spirits; but I knew him for many years, and I can confidently affirm, that he was as fully persuaded that he conversed with spirits, as I am that I am writing at this moment. As a

citizen, and as a friend, he was a man of the greatest integrity, abhorring imposture, and leading an exemplary life.

"The explication, therefore, which Chevalier Baylon gives of this circumstance, is void of foundation; and the visit said to have been made in the night to Swedenborg, by Counts Hopken and T——, is purely invention.

"As to the rest, the author of the letter may be assured that I am no follower of Swedenborg; the love of truth alone has induced me to relate, faithfully, a fact, which has been so often stated with details entirely false; and I verify what I have just written with the signature of my name:

"CHARLES LEONARD DE STAHLHAMMER."

This letter bears a double testimony in Swedenborg's favour: it establishes the reality of his intercourse with the spiritual world, and it corroborates the truth of his assertions respecting the inability of miraculous evidence to communicate faith: for here is a writer decidedly affirming the certainty of a supernatural fact, and yet calling it a weakness in Swedenborg to believe in the apparition of spirits.

TESTIMONY

OF THE CELEBRATED GERMAN PHILOSOPHER

EMANUEL KANT,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.

The opinion of this celebrated man respecting Swedenborg and his extraordinary case, as having communication with the world of spirits, having been asked by a literary

lady of quality, Madame de Knoblock, afterwards widow of Lieut.-Gen. Klingsporn, Kant replied in the following letter, dated Königsberg, August 10th, 1758:—

"I would not have deprived myself so long of the honour and pleasure of obeying the request of a lady, who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that any body has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that, notwithstanding all the narrations of apparitions and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice.

"These accounts I received from a Danish officer, who was formerly my friend, and attended my lectures; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador had lately received from Baron de Lutzow, the Mecklenburg ambassador at Stockholm; in which he says, that he, in company with the Dutch ambassador, was present, at the queen of

Sweden's residence, at the extraordinary transaction respecting Swedenborg, which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing, if it were not true. Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with the Count Dietrichstein; that the affair had really taken place in the manner described; and that Professor Schlegel, also, had declared to him, that it could by no means be doubted. He advised me, as he was then going to the army under General St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of the extraordinary case. I then wrote to this singular man, and the letter was delivered to him, at Stockholm, by an English merchant. I was informed that Swedenborg politely received the letter, and promised to answer it; but the answer was omitted. In the mean time I made the acquaintance of an English gentleman who spent the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which Swedenborg is said to possess. In his first letter, he states, that the most respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swedenborg, but hoped soon to embrace the opportunity; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual

world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg himself, but had also visited him at his house; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and open-hearted man: he also is a man of learning; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that GOD had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this, he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

"In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences.

[The first of these occurrences is that respecting Madame de Marteville, only differing from the relation of it given from Thiebault,* by representing the receipt to have been found, by direction from the deceased M. de Marteville, in a secret drawer of a bureau, which bureau, ignorant of the secret drawer, Mad. de M. had previously searched in vain. The other affair is the fire at Stockholm; and the particulars are given more minutely by Kant than in any account before known in England. He proceeds thus:—]

"But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when Sweden-

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* See above p. 119.

borg, towards the end of September, on Saturday, at four o'clock p.m., arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock, Swedenborg went out, and, after a short interval, returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gottenburg is about 50 miles* from Stockholm,) and that it was spreading very fast. He was restless, and went out often, He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished, the third door from my house.' This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, and in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's, with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at eight o'clock.

"What can be brought forward against the authenticity

* German miles; nearly 300 English.

of this occurrence? My friend who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence.—I am, with profound reverence, &c. &c.,

"EMANUEL KANT."*

Kant, in another work,† bears testimony to the memorable occurrence respecting the queen of Sweden and Swedenborg, mentioned above p. 119.

"Towards the end of 1761,‡ (says Kant,) M. Swedenberg [Swedenborg] was invited to the court of a princess, whose great understanding and intelligence rendered it almost impossible that she could be duped, or deceived. Swedenborg's visit to the queen was occasioned by the universal report of the visions of this man. After several questions, the object of which appeared rather to sport with his imaginations, than to procure any news from the other world, the queen, before they parted, gave him a secret commission, which had relation to his intercourse with spirits. After some days Swedenborg came with the answer, which was of that nature, as to place the queen, according to her own confession, in the greatest astonishment, because she found it was true, and, at the same time, declared, that no living man upon earth could have communicated it to him. *This occurrence was recorded in the Report of an ambassador at the*

* The above letter is taken from a work entitled, *Darstellung des Lebens und Charakters Immanuel Kant's, von Ludwig Ernst Borowski, von Kant selbst genau revidirt und berichtigt.* Konigsberg, 1804. That is, "Description of the Life and Character of Emanuel Kant, by Lewis Earnest Borowski: revised and corrected by Kant himself."

† "*Träume eines Geistersehers, erläutert durch Traume der Metaphysick.* Konigsberg, 1766," p. 85. Dreams of a Spirit Seer, illustrated by dreams of Metaphysics.

‡ This should be 1758.

*court of Sweden, who was present at the time, to another ambassador at Copenhagen, and it agrees precisely with the investigation which has been made respecting it."**

Dr. Clemm, Professor of Theology at Túbingen, also records, in one of his works,† these three remarkable occurrences. It appears, that a German prelate, Oetinger, a man of great reputation, in his day, on account of his learning and piety, wrote to the queen of Sweden expressly to ascertain whether the report respecting her own case and Swedenborg were true. The queen replied that it was true.‡

"Swedenborg's omitting to answer (says Mr. Noble,||) by letter professor Kant's inquiries relating to the above affairs may appear extraordinary. But it is to be remembered, that he never, himself, laid any stress upon these supernatural proofs of the truth of his pretensions; and never does he appeal to them, or so much as mention them, in his works. How strong an evidence is this of his elevation of mind; and of his perfect conviction of the truth of the views he was made an instrument for unfolding, with his own divine appointment to that purpose, as standing in no need of such evidence for its support! Could it be possible for any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power! But it is precisely on account of the silencing nature of such evidence that Sweden-

* The *Italics* are Kant's, which indicate, that he himself did not doubt the truth of the memorable occurrence.

† "*Vollst. Einleitung in die Religion und gesamte Theologie.* Bd. 4. Tub. 1767," p. 206.

‡ See also "*Stilling's Theorie der Geister-kunde, &c.;*" or Theory of Pneumatology, English translation, p. 88 note.

|| See "*Appeal, &c.,*" p. 213.

borg declines to appeal to it. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for *confirmations* of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place, or nearly so, before our eyes: and thus they may then become useful to draw the attention of *receptive minds* to the truth, which, when known, may convince by its own evidence.

"That supernatural evidences, at a distance of time, lose that compulsive character which they possess when they take place, or nearly so, before our eyes; and that minds *not* receptive of the truth, will then throw off the attention to it that was only compulsively induced, are facts of which Kant himself afforded a melancholy example: for he afterwards wrote a pamphlet in which he depreciates Swedenborg and his writings. But, as observed by the editors, when his letter was first published in English in *The Intellectual Repository*,*

"On the whole, this letter of Kant's must certainly be deemed a very valuable document, and ought to have great weight with all unprejudiced minds. He here, it must be allowed, exhibits the true spirit of a philosopher. Prejudiced, at first, like most men of science, against all belief in spiritual intercourse, he consents, on finding a *primâ facie* case made out in favour of that of Swedenborg, to investigate the matter thoroughly: he does so; and comes at last to the conclusion, that some of the cases are so well established, as '*to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt.*' Admit this, and as we have already seen, the truth of his having received such a

* For January, 1830, from which some of the preceding remarks are abridged. See all that is there said upon Kant and his system, p. 57—62. For what he afterwards wrote against Swedenborg, with an exposure of its utter futility, see pp. 197, 198, 199, of the No. for July, 1834.

divine commission as he affirms he had, follows of course. To allow the reality of his 'extraordinary gift,' and to reject his account of the way and purpose in and for which he received it, is to make a fact unintelligible, and even incredible, though admitted to be indubitable. Nor will the attempted solution of some of the German writers, followed by some in England, at all meet the difficulty. When they tell us, that his alleged spiritual experience was nothing else than the vivid embodying of the conceptions of his own mind, they tell us what, so far as concerns the relations in his writings, though not easy to believe, it were also not easy to disprove. But how does it explain the cases mentioned by Kant? Supposing Swedenborg able to form so vivid a conception of the deceased M. de Marteville as to fancy he heard him speak; yet that a piece of information respecting a fact in the natural world, thus heard *only in imagination,* should be *verified by the event,* were indeed *an extraordinary coincidence.* How lively soever the idea that he might be able to conjure up in imagination of the prince of Prussia; yet that he should succeed in extracting from this phantom, the mere *creation of his own mind,* the knowledge of the secrets between the prince and the queen, *never told to any other person,* were also a miracle, such as only the credulity of sceptics could be capacious enough to take in. And with whatever force of colouring he might manage to picture to his fancy a fire three hundred miles off, till at last, believing it real, he becomes alarmed for his own house; yet that every thing thus imagined should prove *true in every particular,* if nothing but *the activity of his own conceptions had given it birth,* were a phenomenon to puzzle much wiser philosophers than either Germany, or any other country, ever beheld. In declaring, then, that some of the examples are such as "to set the assertion of Swedenborg's extraordinary gift out of all possibility of doubt," Kant has fixed the brand of folly on those of his own disciples, who sagely resolve the whole into vividness of conception. Nor is this testimony of Kant at all weakened by his own defective consistency, in afterwards

slandering Swedenborg's works. An adequate cause here operated: and belief, *solely* founded on the basis of miracle, is never permanent. When he came to the conviction of the reality of Swedenborg's spiritual intercourse, he viewed this merely as an extraordinary fact, and did not connect it with any particular views of truth. When he afterwards found that the views of truth with which it was connected by Swedenborg, either militated against his own, or would deprive him of the praise of the best of them, the pride of self-intelligence interfered; and upon the altar of this demon is to be immolated the adversary or the rival. Then he labours to depreciate, whom, in his letter to Madame de Knoblock, he had taken pleasure to honour. That letter remains, still honourable to Swedenborg; and the writer's departure from the candid spirit which dictated it, reflects disgrace only upon himself."

TESTIMONY

OF

DR. JOHANN HEINRICH JUNG-STILLING,

PROFESSOR OF THE UNIVERSITIES OF HEIDELBERG AND MARBURG,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD

The next testimony we shall adduce to prove that Swedenborg had intercourse with the spiritual world, is that of Dr. J. H. Jung-Stilling, late Professor of the universities of Heidelberg and Marburg, and private aulic-counsellor to the Grand Duke of Baden. This testimony is recorded in his work, entitled "*Theory der Geister-*

kunde."* Stilling was the author of several works much read in Germany; he was a man of great learning and piety, and highly respected. In the work above mentioned he records the three occurrences concerning the queen of Sweden, the mislaid receipt, and the fire at Stockholm. Although Stilling did not receive the theological doctrines of Swedenborg, having evidently never read them, or having only seen his work on *Heaven and Hell*, and a few extracts published by Oetinger, he firmly believed that Swedenborg had intercourse with the world of spirits, for, says Stilling, "*he occasionally furnished proofs which were unobjectionable, it is true that these statements have been controverted, and the good man accused of deception; but the latter I loudly deny*."† Having related the occurrences above mentioned, he says, "I must now add a *fourth* experimental proof, which has never been previously made public, and which is fully as important as any of the foregoing. I can vouch for the truth of it, with the greatest confidence."‡

"About the year 1770, there was a merchant in Elberfeld, with whom, during seven years of my residence there I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little; but what he said, was like golden fruit on a salver of silver. He would not have dared, for all the world, knowingly to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following anecdote. His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking friendly old man, who received him politely, and required him to be seated; on which the following conversation began:—'*Merchant.* Having been called hither by business, I could not

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* "*Theory of Pneumatology, &c.*" See a translation of this work by Samuel Jackson, London. 1834.

† English translation, p. 88. ‡ P. 90.

deny myself the honour, Sir, of paying my respects to you: your writings have caused me to regard you as a very remarkable man. *S.* May I ask you where you are from? *M.* I am from Elberfeld, in the grand duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me: but the source from whence you derive them is so extraordinary, so strange, and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestible proofs, that you really have intercourse with the invisible world. *S.* It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted. *M.* Are they those, that are so well known, respecting the queen, the fire in Stockholm, and the receipt? *S.* Yes, those are they, and they are true. *M.* And yet many objections are brought against them. Might I venture to propose, that you give me a similar proof? *S.* Why not? Most willingly! *M.* I had formerly a friend, who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend, a short time before his decease; we conversed together on an important topic: could you learn from him what was the subject of our discourse? *S.* We will see. What was the name of your friend? The merchant told him his name. *S.* How long do you remain here? *M.* About eight or ten days. *S.* Call upon me again in a few days. I will see if I can find your friend.' The merchant took his leave and dispatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, 'I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*' He then related to the merchant, with the greatest precision, what he, and what his deceased friend had maintained. My friend turned pale; for this proof was powerful and invincible. He inquired further, 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered, 'No, he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of

the restitution of all things.' This answer caused my friend the greatest astonishment. He ejaculated, 'My GOD! what in the other world?" Swedenborg replied, 'Certainly; a man takes with him his favourite inclinations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here.' My friend took his leave of this remarkable man, perfectly convinced, and returned back to Elberfeld. What says highly enlightened infidelity to this? It says, 'Swedenborg was a cunning fellow, and that he employed a secret spy to get the matter out of my friend.' To this I candidly reply, that Swedenborg was of too noble a mind, and had too much of the fear of GOD; and my friend was too discreet to act in such a manner. Such like evasions may be classed under the head of the 'transfiguration of the Redeemer by means of moonshine!'*

TESTIMONY

OF

THE REV. JOHN WESLEY,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.†

"Among Mr. Wesley's preachers, in the year 1772, was the late Mr. Samuel Smith, a man of great piety

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* As taught in the Neological Schools of Theology in Germany, in which they endeavour to account for all the miracles mentioned in the Scriptures on merely natural principles. These neologians, as they are called, are the confirmed Sadducees of the present day. It must, however, be gladly admitted, that, at the present time, this absurd and profane system of explaining the Scriptures is not so prevalent in Germany as it was.

† Extracted from Mr. Noble's "*Appeal in Behalf of the Doctrines of the New Church, &c.*," pp. 246—251. The reader's attention is especially referred to this work, as an able vindication and confirmation of the said "Doctrines."

and integrity, who afterwards became one of the first ministers in our church. Having heard a curious anecdote, said to rest on his authority, I wrote (says Mr. Noble,) to Mr. J. I. Hawkins, the well-known engineer, who had been intimately acquainted with Mr. Smith, to request an exact account of it. The following (a little abbreviated) is his answer; it is dated February 6th, 1826:—

"DEAR SIR,

"In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787 or 1788, that in the latter end of February, 1772, he, with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great circuit, which Mr. Wesley was about to commence; that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment; that, after a pause, he read the letter to the company; and that it was couched in nearly the following words:†—

'Great Bath-street, Coldbath Fields, Feb. —, 1772.

Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me; I shall be happy to see you if you will favour me with a visit.—I am, Sir, your humble Servant,

'EMAN. SWEDENBORG.'

"Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

"Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months' journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

"Mr. Smith further informed me, that he afterwards learned that Swedenborg wrote in reply, that the visit

† The letter was most probably in Latin; but Mr. Wesley, no doubt, would read it in English.

proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

"Mr. Wesley went the circuit, and on his return to London, [if not, as is most probable, before,] was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

"This extraordinary correspondence induced Mr. Smith to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in those invaluable writings, which doctrines he zealously laboured to disseminate during the remainder of his natural life.

"That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself; the fact, therefore, that such a correspondence did take place between the Honourable Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

"On referring to Mr. Wesley's printed journal, it may be seen, that he left London on the 1st of March in the year 1772; reached Bristol on the 3rd, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg's final departure from this world. Mr. Wesley, in continuing his circuit, visited *Liverpool,* and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October in the same year, having been absent rather more than six months.

"I feel it my duty to accede to your request, and allow my name to appear as your immediate voucher.—I remain, dear Sir, yours very sincerely,

"JOHN ISAAC HAWKINS."

"To this I can add, that the Rev. M. Sibly has assured me, that he has heard Mr. Smith relate the above anecdote; and that he could mention, if necessary, several

other persons still living who must have heard it too. He fully, also, supports Mr. Hawkin's statement in regard to Mr. Smith's veracity. Thus it is impossible to doubt that Mr. Smith affirmed it; and it is difficult to suppose that he could either wilfully or unintentially misrepresent an incident which must have impressed him so strongly, and of which his consequent adoption of Swedenborg's sentiments formed a collateral evidence.

"It may here be proper to observe, that the translation of Swedenborg's little work '*On the Intercourse between the Soul and the Body*' had been published not long previously (in 1770), with a preface by the translator, addressed to the Universities, urging the author's claims to attention. This Mr. Wesley had probably seen, and had thence conceived the desire he acknowledges to see the author. The discovery that this desire, though it had remained a secret in his own breast, was known to Swedenborg, must have affected him very strongly: it must have convinced him that Swedenborg's assertion, that he possessed the privilege of conversing with angels and spirits, was true: and it is natural to suppose that he would conclude from it, that the cause assigned by Swedenborg of his having received this privilege, namely, that he might be qualified for a holy office to which he had been called, was true also. There is, further, the strongest evidence that Mr. Wesley's conviction went as far as this. I had heard an anecdote demonstrating it related in conversation by the reverend and venerable Mr. Clowes, rector of St. John's, Manchester, whose high character for every quality that can adorn a minister of the gospel, and of course for veracity among the rest, is acknowledged by all who knew him (and few were known through a wider circle)—by those who differed from him as well as by those who agreed with him in theological sentiment; I therefore wrote to him, to request a written statement of the particulars, with leave to publish it with his name; with which request he kindly complied. The part of his letter (dated January 19, 1826,) which relates immediately to this subject, is as follows:—

'My very dear Sir,—In full and free compliance with

your wishes, as expressed in your kind favour of the 16th, I send you the following memoir of the late Mr. Wesley, as communicated to me by my late pious and learned friend, Richard Houghton, Esq., of Liverpool, who was also intimately acquainted with Mr. Wesley, insomuch that the latter gentleman never visited Liverpool without passing some time with Mr. Houghton. As near as I can recollect, it was in the spring of the year 1773 that I received the communication, one morning, when I called on Mr. Houghton at his house, and at a time, too, when the writings of the Hon. E. Swedenborg began to excite public attention. These writings were at that time unknown to myself, but not so to my friend Mr. Houghton, who was in the habit of correspondence with the Rev. T. Hartley on the subject, and was very eager to make me acquainted with them. Accordingly, in the course of our conversation, my friend took occasion to mention the name of Mr. Wesley, and the manner in which he, on a late visit to Liverpool, had expressed his sentiments on those writings. *We may now* (said Mr. Wesley,) *burn all our books of Theology. God has sent us a teacher from heaven; and in the doctrines of Swedenborg we may learn all that it is necessary for us to know.*'

"The manner in which Mr. Wesley here expressed himself was strong indeed; so much so, that were it not certain that his mind must have been at that time under a very powerful influence in Swedenborg's favour, he might be suspected to have spoken ironically. This I observed in my letter to Mr. Clowes; to which he replies, 'I can hardly conceive, from the manner in which it was expressed by Mr. Houghton, that irony had any thing to do with it:' and Mr. Houghton must have known with certainty whether it had or not. His repeating Mr. Wesley's observation to Mr. Clowes, as an inducement to him to peruse the writings of Swedenborg, is a complete proof that Mr. H. believed it to mean what it expresses. But an examination of dates will shew, that Mr. Wesley's statement to that gentleman was made while the impression from Swedenborg's supernatural

communication was acting in all its force. Mr. Clowes' interview with Mr. Houghton was in the spring of 1773. Mr. Wesley does not appear to have been at Liverpool between that time and the 10th of the preceding October, when he returned from his last great circuit. In that circuit he did visit Liverpool, and was there early in April, 1772. This, then, must be the "late visit" mentioned by Mr. Houghton; *and this was within six weeks after he had received the extraordinary communication from Swedenborg.* This is certain: and it is also highly probable, that, at the time of his visiting Liverpool, the effect of that communication was greatly strengthened, by the verification of the announcement, which, we have seen, Swedenborg had made to him, of the day of his own death. He died, as he had announced, on the 29th of March: there can be little doubt that a notice of it appeared in the papers: it would thence, it is highly probable, be known to Mr. Wesley when he was at Liverpool, about a fortnight afterwards: and the words he then uttered to Mr. Houghton will not appear stronger than he might be expected to use, when two such recent and completely incontrovertible proofs of the truth of Swedenborg's claims were operating on his mind.

"Yet Mr. Wesley, thus miraculously convinced of the truth of Swedenborg's claims, (as far, at least, as relates to his intercourse with the spiritual world,) afterwards exerted himself to check the extension of the same conviction to others! in which, however, he only afforded a proof of Swedenborg's constant assertion, that miraculous evidence is inefficacious for producing any real or permanent change in a man's confirmed religious sentiments. When Mr. Wesley uttered the strong declaration respecting Swedenborg and his writings, he spoke of the latter, rather from what he expected to find them, than from what he actually knew them to be. The probability is, that he at this time knew little more of them than he had learned from the tract '*On the Intercourse:*' which contains, probably nothing that he would except against; especially as it is certain, as will be seen presently, that even the treatise *On Heaven and Hell,* which gives the

main results of Swedenborg's spiritual experience, was not condemned by him. But when he came to find that Swedenborg's writings militated against some of the sentiments that he had strongly confirmed in his own mind; these, which were his interior convictions, gradually threw off the exterior conviction arising from merely outward though miraculous evidence: hence he afterwards accepted the false report of Mathesius,* and promoted its circulation. Indeed, there can be no doubt that, then, such a statement as that of Mathesius would operate as a relief to him; for though he could not receive the whole of Swedenborg's doctrines, the positive proof he possessed of the author's supernatural knowledge must often have disturbed him in his rejection of them: he must therefore have been glad to meet with any thing which could make him, in regard to that rejection, better satisfied with himself. Finally, perhaps, other causes assisted to strengthen his opposition When first he published the slanderous report (in 1781), he still seems to have had some misgivings; hence he prefaced it with the acknowledgment, that Swedenborg was '*a very great man*,' and that in his writings '*there are many excellent things*:' when he afterwards seemed less inclined to admit so much, although, no doubt, he still spoke sincerely, a little human frailty, perhaps, influenced his judgment. It is well known that Mr. Wesley was always prompt in taking measures to put down any thing like rebellion among his disciples,—any thing that tended to the diminution of his authority over their minds. Now it is a certain fact, that Mr. Smith was not the only one of his pupils who began to think the doctrines of the New Church superior to those of Methodism: among his other preachers who came to the same conclusion, were Mr. James Hindmarsh, Mr. Isaac Hawkins, and Mr. R. Jackson, deceased, with Mr. J. W. Salmon and Mr. T. Parker, still living;† all of whom became active promoters

* Who reported that Swedenborg had a fever, and that he had been deranged; see following document.

† When the first edition of the "*Appeal, &c.*" was published.

of those doctrines: it therefore is not to be wondered at, if Mr. Wesley at last took the most decisive steps to check their further extension among his flock.

"The above appears to me to be a fair and highly probable account of the progress, on this subject, of Mr. Wesley's mind. It is not, however, here offered with the view of casting any imputation on his memory. I have little doubt, that, though some erroneous sentiments confirmed in his understanding prevented him from accepting, in this world, the doctrines of the New Church, his intentions were upright, and there was a principle of real good in his heart, which, in the other life would throw off the errors that obscured it, and enable him to receive the truth. This, it is probable, was seen by Swedenborg, and was the reason of his inviting him to an interview: and thus, I trust, though Mr. Wesley acted chiefly as an opponent to him while on earth, he may now be associated with him in heaven. Let it, also, be remembered, that for the alleged facts published by Mr. Wesley, Mr. Wesley himself is not responsible: he was herein imposed upon by Mathesius. Let not, then, his followers still confirm themselves against Swedenborg's testimony by what Mr. Wesley published against him: let them rather weigh, without Mr. Wesley's prejudices, the reasons he had, and might have had, for coming to a *finally* favourable conclusion; and let them accept the sentiments which, we may hope, Mr. Wesley now holds, instead of adhering to those which he, in all probability, has rejected."

REFUTATION OF THE FALSE REPORTS

PROPAGATED BY

THE REV. MR. WESLEY.

"It has given much pain (says Mr. Noble in the same work, p. 243,) to the receivers of the doctrines com-

municated in the writings of Swedenborg, that the circulation of the report of his insanity should have been materially promoted by a man so much intitled to respect as the late Rev. Mr. Wesley. It is however certain, that in the part which that respectable person took in the affair, he was completely imposed upon by the minister of the Swedish Chapel in London, Mr. Mathesius, who was Swedenborg's personal and violent enemy. Mr. Wesley, indeed, professes to give his statement on the authority of a Mr. Brockmer, as well as of Mathesius: this, however, was only because Mathesius *told* him that he derived his information from Brockmer; but this, Brockmer *totally denied*," as is evident from the following document:—

"*Refutation of the false Reports propagated by Mr. Wesley.**

"Mr. Wesley asserted in his *Arminian Magazine* for August, 1783, p. 438, that he was informed by one Mr. Brockmer, of London, and also by Mr. Mathesius, a Swedish clergyman, that Swedenborg, while he lodged at the house of the former, 'had a violent fever, in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire.' Being desirous (says the Rev. Robert Hindmarsh,) of ascertaining the truth or falsehoud of this story from Mr. Brockmer's own mouth, I made it my business, in company with three other gentlemen now deceased, to wait upon him at his apartments in Fetter-lane, and to ask him whether he had ever communicated to Mr. Wesley, or to any other person, such information as above stated, at the same time shewing him the different numbers of the Magazine, in which the reports published by Mr. Wesley are contained. After hearing the passages read, Mr. Brockmer, without hesitation, denied the fact, positively declaring, '*that he had never opened his mouth on*

* See Hindmarsh's "*Vindication of the Character and Writings of the Hon. Emanuel Swedenborg, &c.,*" pp. 15—20. 2nd Edit.

the subject to Mr. Wesley, nor had he ever given such an account to any other person:' and he seemed much displeased, that Mr. Wesley should have taken the liberty to make use of his name in public print, without his knowledge or consent. '*Swedenborg* (said he,) *was never afflicted with any illness,* much less with a violent fever, while at my house: nor did he ever break from me in a delirious state, and run into the street stark naked, and there proclaim himself the Messiah, as Mr. Wesley has unjustly represented. But perhaps he may have heard a report to that effect from some other person; and it is well known, that Mr. Wesley is a very credulous man, and easily to be imposed upon by any idle tale, from whatever quarter it may come.*'

"I then put the following question to Mr. Brockmer: 'Supposing it to be true, that Swedenborg did actually see and converse with angels and spirits, did you ever observe any thing in his behaviour, that might not naturally be expected on such an extraordinary occasion?' He replied as follows: 'If I believed that to be true, I should not wonder at any thing he said or did; but should rather wonder, that the surprise and astonishment which he must have felt on such an occasion, did not betray him into more unguarded expressions than were ever known to escape him: for he did and said nothing, but what I could easily account for in my own mind, if I really believed what he declares in his writings to be true.'

"It is to be observed, that Mr. Brockmer was one of the people called Moravians, who are by no means friendly to the doctrines of the New Church, as laid down in the writings of Swedenborg. The testimony, therefore, of such a man in favour of the equable and becoming deportment of his noble lodger, and to the silencing of those unfounded reports, to which Mr. Wesley (once an admirer of Swedenborg and his writings, but afterwards

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*** That Swedenborg enjoyed excellent health, and was never known, in his own country, to have had a violent fever, is asserted above by M. Sandel; see p. 23, and note.**

an avowed enemy to both,*) so hastily and unworthily lent himself, must be received with due respect by every candid and unprejudiced mind.

"It appears, then, that the report of Swedenborg's having been seized with a fever, in the height of which he broke from Mr. Brockmer, ran into the street naked, and proclaimed himself the Messiah, is totally false. But even supposing it to be true, that he once had a fever accompanied with delirium, an affliction to which the wisest and best of men are subject, what has this to do with the general tenour of his writings, composed while he was in perfect health? Is the character of a man to be estimated by what he says or does in such a state? Would Mr. Wesley, or any other person, wish to be judged in this way?

"Mr. Brockmer died a few months after he made the declaration above recited: but the peruke-maker alluded to by Mr. Wesley, namely, Mr. Richard Shearsmith,† who lived in Coldbath Fields, Clerkenwell, and at whose house Swedenborg afterwards lodged and died, survived Mr. Brockmer many years. Him also I well knew, and have often had occasion to speak to him of the character, habits, and manners of Swedenborg: and he uniformly gave the most unequivocal and honourable testimony concerning him, both with respect to the goodness of his heart, and the soundness of his understanding. He declared himself ready to attest, (upon oath, if required,) that, 'from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious, and christian-like manner: and he was firmly of opinion, that every report injurious to his character had been raised merely from malice or disaffection to his writings, by persons of a bigoted and contracted spirit.' Mr. Shearsmith has been dead now for some years. I saw him not long before his death; and he continued to bear the same testimony, which he had so often repeated in my hearing during the course of the thirty years that I had known him.

* See above pp. 136—141. † See above p. 106.

"The other person, whom Mr. Wesley names as having given him the same information as Mr. Brockmer had done, was Mr. Mathesius, a Swedish clergyman. Of the credit due to this Mathesius, the following extract of a letter from Christopher Springer, Esq., a Swedish gentleman of distinction then resident in London, and the intimate friend of Swedenborg, will enable the reader to form a just and correct estimate. Speaking of Swedenborg's death, he observes,* 'When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating minister of the Swedish Church. This person was known to be a *professed enemy* of Swedenborg's, and had set his face against his writings. It was he that raised and spread the false account of Swedenborg's having been deprived of his senses. Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Fernelius, who at that time was a reader of Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living (in 1786); and I have been assured, that, on this occasion, Swedenborg expressly exhorted him *to continue steadfast in the truth.* Mr. Mathesius is said to have become insane himself,† a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the bounty of the king of Sweden.'

"What now are we to say of the report first invented by Mr. Mathesius the Lutherian divine, afterwards propagated by Mr. Wesley the Arminian divine, and lastly by Mr. Pike the Baptist divine, but that they each found it the easiest and most convenient argument to be drawn against the heavenly doctrines contained in the writings of Emanuel Swedenborg? When the theologians of former days found themselves unable to withstand the new, but

* See above p. 105. We repeat the extract here for the sake of the connexion.

† See above p. 93.

powerful, doctrines of divine truth delivered by the Saviour of the world, some said, 'He is a good man: others said, Nay; but he *deceiveth the people.*' (John vii. 12.) 'He is *beside himself.*' (Mark iii. 21.) 'And many of them said, He hath a devil, and *is mad;* why hear ye him? But others said, these are not the words of him that hath a devil: can a devil open the eyes of the blind?' (John x. 20, 21.) Now we know the truth of our Lord's words, when He saith, 'The disciple is not *above his master,* nor the servant *above his lord.* It is enough for the disciple to be *as his master,* and the servant *as his lord:* if they have called the master of the house Beelzebub, how much more shall they call them of his household.' (Matt. x. 24, 25.) And again, 'The servant is *not greater* than the lord. If they have persecuted *me,* they will also persecute *you.*' (John xv. 20.) In all ages of the church, divine truth has been persecuted in the persons of those who have been its most strenuous asserters and advocates; and in general according to the degree in which they have manifested their sincerity, integrity, and faithfulness in the discharge of their duty, in the same degree have they been subjected to the derision and scorn of the world. It was not therefore to be expected, that Swedenborg, the distinguished and devoted servant of his Lord, would escape the malevolent and bitter attacks of his enemies, who, either through ignorance of the doctrines he taught, or through envy at their success, are disposed to treat the disciple in the same ungenerous manner as their predecessors of old had treated his Divine Master. But as Michael the archangel, in disputing with the devil about the body of Moses, (the historical sense of the Word,) durst not bring against him a railing accusation, so it is the duty of those who are engaged in the defence of a good cause, to imitate so illustrious an example, and to leave all judgment to Him who cannot err."

"There is no trace of any allusion (says the Rev. S. Noble, in his '*Appeal, &c.,*' p. 244,) to this tale of the

fever and consequent delirium in any authentic source of information: and the Chevalier de Sandel, we have seen above,* not only declares, that Swedenborg, 'being endowed with a strength of faculties truly extraordinary, in the decline of his age, soared to the greatest heights to which the intellectual faculty can rise,'—for this might be the case notwithstanding his having had a fever and delirium; but he asserts, further,† that 'he enjoyed such excellent health, that he scarcely ever experienced the slightest indisposition.' Could this general assertion have been made, if so terrible an exception to it had ever happened? In short, what with the inherent inconsistencies in the story itself, and the virtual refutation of it by Sandel, there is enough to evince its utter falsehood, could no direct contradiction of it be given. But such direct contradiction of it, taken from the lips of Mr. Brockmer, does exist, testified by the Rev. R. Hindmarsh, who was still living to confirm it.‡ Thus the whole origin of the story was evidently no more than this: Swedenborg mentioned freely to Brockmer the commencement of his spiritual intercourse: Brockmer talked of it: and from the idle reports which thus got abroad, Mathesius, *nearly forty years afterwards*, fabricated the tale with which he imposed on Mr. Wesley. This fact is alone sufficient to fix the brand of imposture on the whole story. The charge against Swedenborg of mental derangement, is built upon circumstances alleged to have occurred forty years before the charge was brought forward, and which had never been heard of in the whole of the intermediate period! What more palpable mark of fabrication could exist?

"But if from the story of the fever and delirium, (continues Mr. Noble,) assumed as true, any should continue to argue that Swedenborg remained insane ever after; with much more plausibility might it be argued, that a man

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* Page 2. † Page 23.

‡ When the first edition of the "*Appeal, &c.*" was published. See above p. 144.

who became positively insane, and continued the remainder of his life in that state, might have been partially deranged long before it was suspected: and if so, we could easily account for Mathesius' *imagining* the tale he propagated; for that *he* went mad, is a well-authenticated fact. *We* are by no means prone to assume the distribution of divine judgments; but it really is difficult to avoid thinking that we behold one here. All must allow it to be a remarkable coincidence, that the man who first imputed insanity to Swedenborg, and was the chief cause of its being believed by others, should himself have experienced the deplorable visitation; which happened, also, soon after he gave the *information* to Mr. Wesley. The *Abregé des Ouvrages d' Em. Swedenborg,* which was published *at Stockholm* in 1788, states in the preface, that Mathesius had become insane, and was then living in that state *in that city*. The same is affirmed in the *New Jerusalem Magazine;* one of the editors of which was Mr. C. B. Wadstrom, a Swedish gentleman of great respectability, well known for his efforts in the cause of the abolition of the slave-trade, and who must have had ample means of knowing the fact. In a MS. minute, also, in my possession,* of a conversation held by Mr. Provo, May 2nd, 1787, with Mr. Bergstrom, master of the King's Arms (Swedish) Hotel, in Wellclose-square; the latter says as follows:† 'Mr. Mathesius was an opponent of Swedenborg, and said that he was lunatic, &c.; but it is remarkable that he went lunatic himself; which happened one day when he was in the Swedish church and about to preach: *I was there and saw it:* he has been so ever since, and sent back to Sweden, where he now is: this was about four years ago.' All the accounts agree: and thus evident it is, that into the pit which this unhappy man digged for another, did he fall himself."

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* Since printed at length in the *Intellectual Repository* for January, 1830, and inserted above p. 90.

† See above p. 92.

TESTIMONY

OF

THE CELEBRATED OBERLIN,

OF THE BAN-DE-LA-ROCHE, OR STEINTHAL,

RESPECTING SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD.

This testimony is recorded in the *Intellectual Repository* for April, 1840, pp. 151—162, in a visit, which the Rev. J. H. Smithson paid to the worthy and exemplary Oberlin two years prior to his death. Having described certain particulars of the journey from Strasburg to the Ban-de-la-Roche where Oberlin lived, Mr. S. proceeds as follows:—

"On entering the house (of Oberlin) I was met by the venerable pastor, then in the eighty-fourth year of his age. I presented my letters of recommendation, and he immediately saluted me with a cordial welcome, and, taking me by the hand, led me into his apartment. He seemed to feel a deeper interest in my visit, from the circumstance of my being an Englishman. The numerous benevolent societies in England had always excited his admiration at the extraordinary efforts made to benefit our race, and to distribute the Word of God in all languages for the healing of the nations, and a visit of one of the sons of Britain, who took an interest in these beneficent undertakings, seemed a peculiar treat to one who for nearly sixty years of his life, had devoted hmiself so zealously to the accomplishment of those objects, which the religious and philanthropic societies of Britain contemplate. The stature of Oberlin was tall and well-proportioned, and the weight of four score years and upwards, had scarcely caused his person to bend; his

sight was not dim, and he appeared to enjoy the use of his faculties unimpaired; but the energy that formerly actuated him, had abated in its vigour, like the rays of the summer's sun, when verging to the distant west. His countenance was very expressive, and full of that energetic appearance, which is the characteristic of firmness and greatness of soul.

"In a short time after my arrival, dinner was announced, and Oberlin, leading me by the hand, shewed me the place at his table, which was always reserved for the friend and the stranger, opposite to the seat which he occupied himself. The entire household dined together: himself, his friends, and the housekeeper occupying the upper, and the servants, and frequently one or other of the inhabitants of the more distant part of the valley, the lower end of his table. Oberlin embraced this opportunity to instil many solid principles of goodness and virtue into the hearts of his family, his flock, and his guests. He well knew the correspondence there is between feeding the body, and nourishing the mind; and how the affections of the heart are, on such occasions, more open to receive the seeds of truth scattered by the paternal hand of the master, who is loved, and whose life is a continual testimony of the precepts he professes. Oberlin spoke German and French with equal ease and fluency; on the frontiers, between Germany and France, these two languages are indispensable to the pastor, as the population is partly of French, and partly of German extraction. Our conversation was in German. He was full of inquiries respecting many things in Britain. After dinner he took me to his library, a large upper room; two sides of which were fitted up with shelves from the top to the bottom, and well stocked with books in several languages. The other two sides were furnished with maps, diagrams, plates, designs, and models, of various kinds, by which he instructed the members of his flock in the useful arts of life, such as architecture, in its most simple application, the construction of bridges, of agricultural implements, &c. In all these useful arts and sciences he had, from the commencement of his ministry in Steinthal,

instructed his people, and had brought them, by a superior system of agriculture, by forming roads across the most accessible parts of the mountains, and by introducing the manufacture of some of the most useful articles of domestic and agricultural economy, to a state of comfort and comparative independence, although inhabiting the wildest and most ungenial districts of France, where the winter is said to be as cold as in the latitude of St. Petersburg, and where only three months of fine, warm, genial weather can be expected. The fact that Oberlin rendered this dreary solitude, in which a few wild, barbarous hordes of men barely existed, a comparative garden, abounding with all the necessaries of life, and that he trained his flock to the knowledge and practice of evangelical truth and virtue, and opened their minds to a perception of heavenly realities, through the knowledge contained in Swedenborg's work *On Heaven and Hell,* is the cause of his wide-spread celebrity among the continental nations of Europe. This would be the proper place, if time and space permitted, to describe some of those acts of eminent usefulness, which Oberlin performed in agriculture and the arts, which were not only so beneficial to his immediate vicinity, but also to his country at large. His country acknowledged his services, and honoured his name, by presenting him with a gold medal.

"Having received a few explanations from Oberlin respecting the diagrams, models, &c., which I observed in his library, I prepared myself to converse with him on things of a more exalted character—on his manner of perceiving the truths of the Word, as well as his conceptions respecting the realities of heaven, and the spiritual state of man in general. I at once asked him whether he had read any of the works of Swedenborg? Without replying, he immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me, that he had had this treasure many years in his library, and that he knew from his own experience that every thing related in it was true. This treasure was

Swedenborg's work *On Heaven aud Hell.* As I had lately become acquainted with the theological writings of the enlightened Swedenborg, and as Oberlin was almost the only person I had met with who had any knowledge of those writings, I was, of course, highly delighted to meet with a man, whose name was universally honoured, and whose life and character were considered as a bright example of every Christian virtue. The great weight which accompanied the name of this good man, and the approving declaration he had already made respecting one of the most important works of Swedenborg, materially strengthened my convictions of the truth of his claims to universal attention. I accordingly felt the deepest interest in conversing with Oberlin on the subject of Swedenborg's theology, and the amazing spiritual intelligence displayed in his writings, and inquired how it had happened, that he had arrived at convictions so solid respecting the facts and truths contained in the work *On Heaven and Hell.* He replied, that when he first came to reside as a pastor among the inhabitants of Steinthal, they had many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world which, from time to time, were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley. This gift of second sight, or the opening of the spiritual sight, to see objects in a spiritual state of existence, was, however, confined to a few persons, and continued but a short period, and at different intervals, of time. The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed, that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking as even to stagger the scepticism of Oberlin himself. About this time, being on a visit at

Strasburg, he met with the work *On Heaven and Hell,* which a friend* recommended him to peruse. This work, as he informed me, gave him a full and satisfactory explanation of the extraordinary cases occurring in his valley, and which he himself was, at length, from evidences which could not be doubted, constrained to admit. The satisfactory solution of these extraordinary cases afforded great pleasure to his mind, and he read the 'treasure,' as he called it, very attentively, and with increasing delight. He no longer doubted in the nearness of the spiritual world; yea, he believed that man, by virtue of his better part—his immortal mind—is already an inhabitant of the spiritual world, in which, after the death of the material body, he is to continue his existence for ever. He plainly saw from the correspondent relation existing between the two worlds, that when it pleased the Lord, man might easily be placed, by opening his spiritual senses, in open communication with the world of spirits. This, he observed, was frequently the case with the seers mentioned in the Old Testament; and why might it not be so now, if the divine Providence saw fit, in order to instruct mankind more fully in respect to their relation to

* I think I have heard, that this friend was the celebrated Dr. Jung-Stilling, with whom Oberlin was very intimate. He was also intimate with the celebrated Lavater, of Zurich, with whom, he told me, he corresponded; and as Lavater is known, from his letters to Swedenborg, (see below pp. 161—163,) to have been a great admirer of his writings, he, no doubt, often mentioned them to Oberlin. I have also understood, that these three distinguished men were fellow-students. They all felt a deep interest in the writings of Swedenborg, and their exemplary Christian character and intelligence have exercised very considerable influence over great parts of Germany and Switzerland, where their names will be held in everlasting remembrance. In respect to Stilling, see above pp. 133—136. Here I would observe in respect to Stilling, that he did not adopt the theological doctrines of Swedenborg, which renders his testimony given above so much the more impartial. It is evident, however, that in his practical writings he infused many of Swedenborg's sentiments into those works which have rendered Stilling's name respected and revered among the pious of Germany. See, in particular, his "*Heimweh,*" or Desire for Heaven; and his "*Scenen aus dem Geisterreiche,*" or Scenes from the World of Spirits.

a spiritual state of existence, and to replenish their minds with more accurate and copious views respecting heaven, the final home of the good, and hell, the final abode of the wicked.

"This conversation of Oberlin's seemed highly reasonable and delightful; and I inquired further, by what means he had arrived at convictions so solid respecting the truth of Swedenborg's statements and descriptions concerning the world of spirits, and heaven and hell. He replied, that he himself had had ocular and demonstrative experience respecting these important subjects, and that, strange to say, he had come into that state of open communion with the world of spirits, which he had formerly considered as a rank species of superstition, and which he had endeavoured to extirpate from the valley. He observed, that the inhabitants of that mountainous district had always been notorious for this peculiar kind of spiritual experience, and in this respect much resembled the highlanders of Scotland, of whom he had heard and read similar accounts. He, therefore, could readily understand Swedenborg's case, who, for most useful and salutary purposes, was mercifully permitted to enjoy an open intercourse with the world of spirits, during so many years of his life, in order to instruct mankind in respect to subjects of the greatest moment to wisdom and happiness, and of which they are so deplorably ignorant: with regard to himself, however, he had only had glimpses, as it were, into the spiritual world, which continued only for short periods, and at distant intervals; and if he had not read Swedenborg's work, he could not rationally and satisfactorily have explained to himself the various objects and phenomena he had beheld.

"From this time, he observed, he ceased to manifest his opposition against the 'superstition' in question, and endeavoured, when any thing occurred, to turn it to the instruction and edification of his people. He carefully wrote down every occurrence, and drew from it some salutary instruction, which either warned his flock against evil, or encouraged them in goodness and virtue. He said that he had a large pile of papers, which he had

written on this kind of spiritual phenomena, containing the facts, with his own reflections upon them. One of these occurrences I can here relate. In the year 1806, a tremendous convulsion of nature occurred in Switzerland, which deeply moved the whole of Europe: it was the fall of the Rossberg, a great mountain, which suddenly fell, and buried several villages under its ruins. This catastrophe excited the greatest consternation throughout the whole surrounding country, and deeply affected Oberlin and the people of Steinthal. As it was customary in cases of deep excitement for some person or other in the valley to become *clairvoyant*, that is, to have their spiritual vision opened; so in this case, several individuals became *clairvoyant*, and the unfortunate people who had been destroyed by the mountain, were seen in the world of spirits. They appeared, said Oberlin, in places very similar to those they had left in the natural world, and associated together, as they had been accustomed to do, but by degrees they separated from each other, and were associated according to their moral worth. This account, Oberlin observed, was in agreement with what Swedenborg says respecting the state of man immediately after his departure from this world; and likewise respecting what he states in regard to the manner in which spirits associate together, or constitute societies; for all are there arranged according 'to their moral worth,'—those who are good, and, in similar affections, constitute heavenly societies, and those who are evil, and in similar malignant dispositions, form infernal societies.

"So convinced was Oberlin of the salutary importance of teaching his flock respecting heaven and hell, and the correspondent relation which man sustains to the spiritual world, that he formed a chart, or map, representing heaven, which he hung up in his church. This celestial diagram, as it was called, was taken from Solomon's temple, which, in all respects corresponded to heaven. These correspondences Oberlin had derived from Swedenborg, and he pointed out to his flock, that according to their humility, piety, fidelity, and their love of being useful to each other,

would be their elevation in the Lord's kingdom, either to the first, second, or third heaven. His flock were extremely delighted to hear his remarks concerning heaven; and the manner in which he explained to them how the love of the Lord above all things, and the love of our neighbour even better than ourselves, constitutes the life and soul of the heavenly kingdom, served, no doubt, to kindle that celestial fire of mutual love amongst his people, which made them 'a bright and shining light' to all around them. For the numerous instances of remarkable self-denial, of benevolence to the orphan, widow, and stranger; of liberal contributions from their scanty means to procure Bibles for those in the surrounding districts, that did not possess the Word of God, and to purchase articles of clothing, and implements of use for those who were destitute, and not able to work for the want of necessary means: these facts, I repeat, when considered in connexion with the general exemption from vice and crime, were striking proofs of something like that genuine spirit of christianity, which has seldom been witnessed upon earth, but which, as the New Jerusalem Church advances, will not be so great a stranger amongst men.

"From seeing, as explained by Swedenborg, that the Lord's kingdom is a kingdom of uses, Oberlin resolved all the exertions and operations of his life into one element—USE. He taught his people, that to be useful, and to shun all evil as sin against the Lord, *in being useful,* is the truly heavenly life. On this account, when his flock assembled in the church on the week-day, to hear from their beloved pastor some instructive and edifying discourse, the females brought with them their knitting, needlework, and platting, and thus worked with their hands, whilst their minds were being instructed in various kinds of useful knowledge. His discourse on some week-day evening was not exclusively theological and religious, although religion was blended with every thing he said; but it frequently conveyed some eminently practical ideas on the various useful arts of common life. These useful ideas on the concerns of ordinary life were

always connected with something heavenly, and ascribed to the goodness of our heavenly Father; in this manner Oberlin connected the concerns of earth with the realities of heaven, and brought down a celestial influence into the common duties of life.

"The day after my arrival was the Sabbath, and I anticipated much pleasure in hearing the venerable pastor address his flock. He preached in French; his discourse was characterized by simplicity and warmth. He almost invariably called Jesus his heavenly Father, which struck many as a peculiarity not common with Christians in general, but I well knew how he had contracted this habit of addressing the object of his supreme love and worship. From the work *On Heaven and Hell*, he had clearly seen, that no other is acknowledged throughout heaven as the Divine Father than the Lord Jesus Christ alone, for '*he that seeth him seeth the Father*.' The church was full, and humility and devotion seemed impressed upon every countenance. He addressed them like a father addressing his children, and often called them his *chers enfants*,—his beloved children. He said he had baptized nearly all of them, and, as infants, had taken them in his arms; and they, when the service was over, assembled around him, and called him *papa*, inquiring after the health of himself and his family. They also testified their regard and their gratitude by sending him various presents—the first flowers of the spring, the first vegetables and fruits of the garden, were presented to the beloved pastor, thus reciprocating the sweetest affections of the mind by external emblems of gratitude and love. How delightful, I thought, it is to be a pastor, when this sweet spirit of reciprocation exists! where the minister, in his anxiety and labour to perform the arduous duties of his office, is soothed and strengthened, not only by the consciousness, depending on divine mercy and assistance, of having endeavoured to do what he could for the instruction and salvation of his flock, but by the sweet reciprocation of acknowledgment and affection.

"I afterwards was eager to embrace the opportunity of enjoying some conversation with Oberlin on the spiritual

sense of the Word. But in this matter I was disappointed: he acknowledged that the Word has a spiritual sense; but his knowledge of it seemed scanty and obscure. He told me, he regretted that he had never been able to procure Swedenborg's works, in which the Word is explained as to its spiritual sense, these works not having been translated either into French or German, and the Latin copies being so scarce, that he could never procure them. The works of Swedenborg which he possessed, were the *Heaven and Hell, Divine Love and Wisdom, Divine Providence,* and, if I mistake not, a German translation of the *Earths in the Universe.*

"The different biographers of Oberlin have carefully concealed his predeliction for the writings of Swedenborg; they all agree, however, that he had peculiar views concerning heaven and hell and the human soul. And M. Morel, who has recently written memoirs of Oberlin, says, 'Oberlin had much originality in his conceptions, and his most singular ideas bore the impress of a great soul: he attached an emblematical sense to colours. His ardent imagination, nourished by the mystical works of Swedenborg, delighted to bound over the threshold of the tomb, and to expatiate in the mysterious world which awaits the soul, when separated from its earthly bonds.'"*

LETTERS

FROM

THE CELEBRATED J. C. LAVATER,†

OF ZURICH,

TESTIFYING HIS ADMIRATION OF SWEDENBORG'S WRITINGS.

"It is not known (says Dr. Tafel,) whether Swedenborg wrote in reply to Lavater, or not; it is very probable

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* See *La Nouvelle Jerusalem,* Deux. Année, p. 233.

† See *New Jerusalem Magazine* for 1790, pp. 179 and 245, where two letters from Lavater the celebrated author of the

that, as these letters contain nothing but inquiries arising from a trifling curiosity, he did not reply, but left him, by continuing to read his (Swedenborg's) writings, to form his own judgment. That Lavater continued to be a diligent reader of the writings of Swedenborg, is evident from certain treatises which he wrote *On the Lord, On Redemption*, and *The Atonement*, which are written in the strictest agreement with Swedenborg's doctrines on those subjects."

LETTER I.

"Most reverend and excellent man,

"I doubt not but you are often troubled with letters from foreigners with whom you are unacquainted, and as you are much engaged in meditation, business, travels, and the company of persons of renown, you will probably consider the present application from an unknown Swiss as trifling and impertinent: yet knowing that so great a man was my cotemporary, I could not help inquiring of him a few things which seemed to me to be of the greatest importance, as I know no person in the world but yourself (who have given proofs of an extraordinary and almost divine knowledge,) capable of resolving my questions, I shall therefore take the liberty of proposing them, and trust you will condescend to satisfy me therein as soon as possible.

"I. I have been engaged these three years with heart and soul in writing a poem on the future happiness of Christians, and have lately written several letters particularly to Zimmerman, the present celebrated physician to the king of England, an Hanoverian, and my intimate friend, to the end that I might collect the opinions of the wise and learned, before I should publish the poem itself. I most fervently wish to have your opinion also, which would be of great use to me; but as I do not know whether you are conversant with the German language, I would

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"*Treatise on Physiognomy, &c.*," are inserted; the editors say that the original Latin letters were then in their possession.

willingly send you a copy, or, if you please, translate the principal parts into Latin.

"II. I have a long time been convinced from the Holy Writings and my own particular experience, that GOD frequently favors faithful and ardent prayers in such a manner, that on account of them not only wonderful things have been done, but even real miracles effected. I am now writing a dissertation on that subject, and therefore beg to know your opinion. You may probably not doubt that God and Christ still work miracles for the sake of the faithful, who are much united to him; perhaps some certain instances, which are beyond doubt, may have come to your knowledge. Is it true that a very pious girl at Stockholm, of the name of Catharine Fagerberg, has, when asked, by means of prayer, and an extraordinary faith, quickly cured many persons otherwise incurable? Could you furnish me with certain and authentic proofs of the truth thereof?

"III. I have heard and read much of your familiar conversation with the spirits of the deceased; may I be permitted, most respected man, to propose to you some questions, from a mind that is very sincere and filled with respect towards you, by the solution of which I may be convinced concerning these almost incredible reports.

"1. Felix Hess, a friend of mine, died March 3, 1768,—whether he will appear to me, while I am living, and when, and in what manner?—whether he will reveal any thing to me respecting the happiness of those in heaven, or concerning my ecclesiastical destination on earth? (I fervently desired him before his death to comply with my request if possible.)

"2. Henry Hess, brother to the deceased, my very good friend,—whether, and when, he will be convinced of that power of faith and prayer which I teach, and of which he still doubts?—and which of the inhabitants of Zurich, who are yet in a doubtful state, will be convinced?

"3. Shall I ever be so happy as to converse with angels or spirits of the deceased without any false fanaticism, and without disobedience against the commandment of God, not to interrogate the dead; and by what manner

of life, or by what virtues, I could arrive at so high a privilege?

"4. Whether the dream I had June 9, this year, proceeded from Felix Hess?

"Be not angry, thou most excellent and learned man, with a very studious disciple of truth, who will neither be rashly credulous, nor a disbeliever, but has an open breast, ready to receive from his inmost soul whatever truth beams forth. Farewell; do not suffer me long to wait in vain for an answer. May God and Christ, to whom we belong, whether living or dead, be with you.

"JOHN CASPAR LAVATER.

"Zurich, Switzerland, Aug. 24, 1768."

LETTER II.

"Most noble, venerable, and beloved
in Christ our Lord,

"I have taken the liberty of writing to you a second time, as it is likely you may not have received my other letter on account of your travels; but I have at last learnt by what means this will probably reach you.

"I revere the wonderful gifts thou hast received of our God. I revere the wisdom which shines forth from thy writings, and, therefore, cannot but seek the friendship of so great and excellent a man now living. If it is true what is reported, God will shew to thee how much I seek to converse with thee in the simplicity of my mind. I am a young man not yet thirty years old, minister of the gospel: I am and shall be employed in the cause of Christ as long as I live. I have written something on the happiness of the future life. Oh! if I could exchange letters with thee on this subject, or rather converse! I add a writing: thou shalt know my soul. One thing I beg of thee, thou divinely inspired man! I beseech thee by the Lord not to refuse me.

"In the month of March, 1768, Felix Hess, my best friend died, a youth of Zurich, twenty-four years of age,

an upright man, of a noble mind, striving for a Christian spirit, but not yet clothed with Christ. Tell me, pray, what he does; paint to me his figure, state, &c. in such words, that I may know that God in truth is in thee. I send also a cipher writing, which thou wilt understand if it is true what is reported of thee: I request it may not be shewn to any person.

"I am thy brother in Christ. Answer very soon a sincere brother: answer the letter I have sent, and in such a manner, that I may see what I am believing upon the testimony of others. Christ be with us, to whom we belong, living or dead.

"JOHN CASPAR LAVATER.

"Zurich, Switzerland, Sept. 24, 1769."

LETTERS

FROM

SWEDENBORG TO DR. BEYER,*

GREEK PROFESSOR, AND ASSESSOR IN THE CONSISTORY OF GOTTENBURG,

ON VARIOUS SUBJECTS.

This gentleman, in the year 1766,† became one of Swedenborg's most intimate friends, and one of the most active promoters of his sentiments. This drew upon him a severe persecution from the Consistory at Gottenburg. The matter was carried before the supreme government, when, in compliance with an order from the king, Dr.

* See *New Jerusalem Magazine*, 1790, p. 30, where the following letters are said to be faithfully translated from the original by J. Strand.

† We have seen above p. 88, the way in which Dr. Beyer first became acquainted with Swedenborg and his writings.

Beyer presented to his majesty, Jan. 2, 1770, a declaration of his sentiments in regard to the doctrines of Swedenborg.* Towards the close, the amiable and learned author expresses himself thus: "In obedience to your majesty's most gracious command, that I should deliver a full and positive declaration respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that so far as I have proceeded in the study of them, and according to such gifts for investigation and judgment as I possess, I have found in them nothing but what closely coincides with the words of the Lord himself; and they shine with a light truly divine." The following are certain letters which Swedenborg wrote to this learned and pious individual, and which we shall arrange consecutively as to their dates.

LETTER I.

To Dr. Beyer.

"I have now at length arrived at the end of the *Apocalypsis*, and send you, Sir, eight copies thereof, two bound, and six in sheets, which you will please to dispose of in the following manner: one copy for yourself, one for the bishop, one for the dean, one for Dr. Rosen, one for the mayor (Mr. Petterson), and one for the library; the other two you may lend out to your friends. At the conclusion of every chapter there are *memorable relations* separated from the text by asterisks, which you will please to read over first, whereby a fundamental knowledge will be acquired of the miserable state to which the reformed churches are reduced by the doctrine of *faith alone*. I am now going from this place for England, where some disturbance has most likely arisen, as the bishops of

* It may be seen in *The Intellectual Repository*, vol. i. (first series,) p. 113: it has also been since published in the form of a small tract: for it contains a masterly vindication of the sentiments selected by the Consistory for condemnation. This document we shall adduce below.

England are strongly pointed out in the *memorable relations*, but necessity required it.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, April 8, 1766."

LETTER II.

To Dr. Beyer.

"With regard to the writings of St. Paul, and the other apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of *the Word*, as are those of the Prophets, of David, of the Evangelists, and Revelation of St. John.*

"The style of the Word consists throughout in *correspondences*, and thence effects an immediate communication with heaven; but the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediate or indirectly.

"The reason why the apostles wrote in this style, was, that the New Christian Church was then to begin through them; consequently, the same style as is used in *the Word* would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers.

"Nevertheless, the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity and faith thence derived as strongly as the Lord Himself hath done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who sudies these writings with attention.

"In the *Apocalypse Revealed*, No. 417, I have proved, that the words of Paul, in Rom. iii. 28, are quite misunderstood; and thus the doctrine of justification by

* See the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, No. 113.

faith alone, which at present constitutes the theology of the reformed churches, is built on an entirely false foundation.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, April 15, 1766."

LETTER III.

To Dr. Beyer.

"I arrived here on the 8th of this month. The voyage from England hither was made in eight days. The wind was favourable, but attended with a violent storm, which occasioned so short a passage. I have since received yours of the 17th September, and am glad to find yourself and my other friends are well at Gottenburg, to all of whom you will please to present my compliments.

"I wish much blessing to the intended publication of the *Library of Sermons*,* and send you herewith my subscription for the same. I presume you will use all necessary precaution in this work, because the time is not yet arrived, that the *essentials of the New Church* can be so received; the clergy, who have so much confirmed themselves in their *tenets* at the universities, find it difficult to be convinced: for all confirmations, *in things pertaining to theology*, are, as it were, *glued fast in the brains*, and can with difficulty be removed; and, whilst they remain, genuine truths can find no place. Besides, *the new heaven of Christians, from whence the New Jerusalem from the Lord will descend*, (Rev. xxi. 12.) is not yet perfectly settled.

"It is now generally thought here at Stockholm, that *faith* and *charity* must advance together, and that the one cannot exist without the other, by reason that *good works are the fruits of faith*, and shew themselves in a *state of justification* (yet very few of the Lutherans think beyond this); although the learned have not yet discovered any

* The title of a work written by Dr. Beyer.

connexion between *faith* and *good works;* for which reason they assert *good works* to be only *things of a moral and civil nature,* and so far good, but not available unto salvation, &c. They are also in the right, because from such a faith no other *works* can be derived; the case is different as to faith *in Jesus Christ.*

"With respect to the *Divine Humanity of the Lord* it is not contrary to the *Formula Concordiæ,* where we are taught, that '*in Christ God is Man, and Man is God,* and the assertion of Paul is confirmed, that *in Christ all the fulness of the Godhead dwelleth bodily,*' &c. Of the writings of Behmen I cannot judge, as I have never read them.—I remain, &c.,

"EMANUEL SWEDENBORG

"Stockholm, Sept. 25, 1766."

LETTER IV.

To Dr. Beyer.

"By your friend, Sir, I have been asked several questions, to which be pleased to receive the following as an answer:—

"I. *My opinion concerning the writings of Behmen and L———?*—Answer. I have never read them, as I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason, that, unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated, wherefore, when heaven was opened to me, it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source, whence all theology must be derived, I was thereby enabled to receive instructions from the Lord, who is the Word.

"II. *How soon the New Church is to be expected?*—Answer. The Lord is preparing at this time a new heaven of such as believe in Him, and acknowledge Him to be the true God of heaven and earth, and also look to Him in their lives, which is to shun evil and do good; because from that heaven shall the New Jerusalem, mentioned in Rev. xxi. 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees as that heaven is formed, the New Church likewise begins and increases. The universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone.

"III. *Respecting the promised treatise concerning infinity, omnipotence, and omnipresence?*—Answer. There are many things interspersed in the *Angelic Wisdom concerning Divine Providence,* on these subjects, at No. 46—54, and 157; also in the treatise *On Angelic Wisdom concerning Divine Love and Divine Wisdom*, No. 4, 17, 19, 24, 44, 69, 72, 76, 106, 156, 318; and in the *Apocalypse Revealed,* No. 961, and these will be still further treated on in *The Mysteries of Angelic Wisdom concerning Conjugial Love;* but forasmuch as to write a separate treatise on these divine attributes, without the assistance of something to support them, would occasion too high an elevation of the thoughts, I have therefore treated on these subjects in a series with other things which fall within the understanding.

"I have with pleasure perused your new *Essay on the Gospels;** concerning the first advent, there are fine interpretations. Here I shall mention the signification

* This excellent work of Dr. Beyer, consists of homilies or discourses for every Sunday throughout the year, written on the principles of the New Church; and in Sweden, by those who receive the doctrine, is greatly esteemed; although the author was much persecuted on that account, and the book afterwards prohibited.

of *a manger*, of *the baptism of John*, and of *Elias*. A manger signifies *instruction from the Word*, because *mules* and *horses* signify the *understanding of the Word;* (See *Apocalypse Revealed*, No. 298.) and in a *manger* is their nutrition; that there was no room in the *inn*, signifies, that there was no place of instruction in Jerusalem; wherefore it is said to the *shepherds*, who signify the church to come, "*This shall be the sign unto you; ye shall find the babe lying in a manger.*" (Luke ii. 12.) The *baptism of John* prepared the heavens, that the Jewish people might subsist when God Himself should appear among them; and *John* as well as *Elias*, who was the chief of the prophets, signifies, *all the prophecies in the Old Testament concerning the Lord and His advent.*

"Since here (in Stockholm), they now begin to think more of *charity* than before, and to be persuaded that *faith* and *charity* cannot be separated, therefore *faith alone* begins also to be called the *Moravian* faith.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Feb., 1767."

LETTER V.

To Dr. Beyer.

"I had the pleasure of receiving yours, Sir, of the 23rd of November, 1768. The reason why I did not answer it, was, that I would postpone it until a little work was published, entitled, *A Brief Exposition of the Doctrine of the New Church, signified in the Revelations by the New Jerusalem*, in which work are fully shewn the errors of the hitherto conceived doctrine, *of justification by faith alone, and the imputation of the righteousness, or merits, of Jesus Christ.* This treatise

I have sent to all the clergy throughout Holland, and I intend to convey it to the most eminent in Germany. I have been informed that they have attentively perused it, and that some of them have already discovered the truth, and that others do not know which way to turn themselves; for what is written therein, is perfectly convincing that the doctrine above-mentioned is the cause, that no true theology now exists in Christendom. I intend sending you, by the first ship, twelve copies of this work, which you will please to dispose of in the following manner: one copy to the bishop, one to the dean, and the rest, except your own, to the professors of theology at the colleges, and the clergymen in the city, since no one can more rightly judge of the same, than he *who has fundamentally received the mysteries of justification.* After this little work is perused, be pleased, kindly to request the dean to declare his opinion thereof in the Consistory. All those that can, and are willing to see truth, will accede.

"I am now much inquired of, respecting the New Church, when it will take place?—to which I answer: by degrees, as the doctrine of justification and imputation is extirpated; which probably may be effected by this work. It is known, that the Christian Church did not take place immediately after the ascension of Christ, but increased successively, which is also understood by these words in the Revelations: '*And the woman flew into the desert, into her place, where she is nourished a time, times, and half a time, from the face of the serpent.*' (xii. 14.) The serpent or dragon, is that doctrine.

"In about a month I am going from hence to Paris, and that with a design, which beforehand must not be made public.

"With regard to the visions of several mentioned in your letter, they are nothing but *phantastic visions.*—With my respectful compliments to the bishop, &c., I remain, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, March 15, 1769."

LETTER VI.

To Dr. Beyer.

"I arrived at Stockholm the beginning of this month, and was kindly received by all classes of people, and instantly invited by their Royal Highnesses the hereditary prince and his sister, with both of whom I had a long conversation. I also dined with several of the senators, and conversed with the first members of the Diet, and with the bishops here present, who all behaved very kindly and affably to me, except bishop Filenius. On being informed that my copies of the work, *De Amore Conjugiali*, were stopped at Norkjoping, I inquired of the bishops, Enander from Abo, of Benzelstierna from Westeras, of bishop Lutkeman, and of Bishop Lamberg, how matters stood respecting my writings, who all assured me, that they knew no other but that the books were taken care of, lest any part of them should be lost before my return home; but that bishop Filenius had made a representation of the matter to the clergy in the Diet, who had given him no answer, and much less consented to any confiscation; and that his motion was not accepted, or minuted down in the proceedings of the Diet; and consequently that none of the clerical order in the Diet bore any part in it, except bishop Filenius, with whom I had some dispute, as he insisted on their being revised, before they were delivered; and he will not hear mentioned, that the revisal of this book, which is not theological, but chiefly moral, is unnecessary, and consequently absurd. Such a mode of proceeding would prepare the way for a 'dark age' in Sweden. Nevertheless, this behaviour of the bishop cannot affect me in the least, as I have brought over thirty-eight copies of this work with me, and had sent over five of them before; the half of which number I have delivered and sent to the bishops, to the different orders of the Diet, to the senators, and to the Royal Family, and when the rest in like manner are distributed, there will be more than sufficient for Stockholm. I think of sending those that are stopped at Norkjoping, abroad, where they are much desired.

"I send herewith a little treatise, printed in London, entitled, *De Commercio Animæ et Corporis*, which has been sent to the societies and universities in England and France. Please to peruse the latter part of it: most likely it is also translated into English. I gave only to bishop Belzelstierna that little treatise, entitled, *A Brief Exposition of the Doctrine of the New Church*, enjoining him at the same time, in the strictest manner, to take care not to let it pass into other people's hands, because there are but very few in Sweden, whose un-understandings are receptive of true theology, and therefore the light that is given from the Word of God, is not received by them. As, for instance, what is said in Rom. iii. 28, and in Gal. ii. 16, where an imputative faith of the merits of Christ is not meant, but real faith in Jesus, which is a faith from Him and in Him. Neither are the works of the law of the Decalogue meant in those places, but the works of the Mosaic law, proper to the Jews. Neither is Rom. iv. to be understood of the imputation of the present church, &c., nor will they be enlightened by such Scripture texts as concern the Son of God; that by the Son of God, is not to be understood any Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in Luke i. 32—35; Matt. iii. 17, xvii. 5; John xx. 31; 1st Epistle of John v. 20, 21, and other places. This is likewise agreeable to the Apostolic Creed, where no other Son of God *is* mentioned, and consequently the primitive church knew of no other.

"That a Son of God from eternity was inserted in the Nicene and Athanasian Creeds, arose from this, that they found no other way to refute and banish the Arian errors. (See the Apostolic Creed.) I therefore adhere to the Apostolic Church.

"To call on God the Saviour, can in nowise be denied throughout Christendom, and still less by the Lutherans who abide by the Augustine confession, p. 19; and also in the *Apology*, p. 226; and, moreover, that *in Christ Man is God, and God is Man;* as also many other particulars already mentioned. The *Formula Concordiæ*

likewise explains a Divine Trinity in those that are renewed through faith, p. 695, *Apol.* p. 130; but which in reality is not a true explication of the Divine Trinity in God the Saviour, as shall be fully demonstrated in that work, which I intend laying before the public within the space of two years. In the mean time, the *Brief Exposition,* as a forerunner of it, will prepare the way for its reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that for this reason: because true divinity exists there only in its wintery state; and, in general, towards the North Pole, there is a greater length of spiritual night than in the southern parts; and, therefore, those who stand in that darkness may be supposed to kick and stumble more than others against every thing in the New Church, which is the produce of an unprejudiced reason and understanding; yet, at the same time, we are to admit of some exceptions to his observation in the ecclesiastical order. I apply to myself what our Saviour says to His disciples, Matt. x. 16.

"The remarkable particulars related concerning your wife, in her dying hours, were wrought through the impression of two clergymen, who so directed and employed her thoughts in conversation, as to effect a conjunction with such spirits as she then spoke of. In the hour of death, it happens, at times, to some people, that they are in a state of the spirit. The spirits, who first spoke through her, were of the dragon's society, that were cast out of heaven, agreeably to the prediction in the Revelations, xii. They are thence become so filled with enmity and hatred towards our Saviour, and, consequently, towards His holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the sphere of the Lord, proceeding from the heavens, lights on them, they become as it were mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelations vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things concerning what she thought, and what she had spoken to you her husband, and to the clergymen, the seducers. Were I

at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, October 30, 1769."

"P.S. This letter may be shewn to others, and also copied, or printed, if deemed necessary. Two honourable friends in London have sent me an invitation there, and I have almost resolved on going thither the ensuing spring.

"I have been told, that in Gottenburg a letter has been printed, which mentions, that I was ordered in Paris to depart from that city, which is a direct falsehood: Count Creutz, our envoy in Paris, can certify."*

LETTER VII.

To Dr. Beyer.

"In my last letter the shortness of time would not permit me to give an answer with respect to the relation of the boy of Skara, which, if true, proves the communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and to educate him in every branch he may wish to learn. If the youth has an inclination, and could have an opportunity of the company of some person coming this way, the family would be very happy; and in that case you will be pleased to furnish thirty dollars for the expenses on the journey, and to give him my direction, that I may conduct him to the house. I will pass in silence his vision of the white serpents, which he had in his tender infancy, especially as it may admit of being explained in different senses; but his knowing the use of herbs, and the cure of certain diseases, if really the case, is not from the reason, that such diseases and cures exist in the other life among spirits and angels; but there exist spiritual diseases and spiritual uses, which correspond with the natural diseases and cures in this world, so that the cor-

* Respecting Swedenborg's visit to Paris, in order to publish in that city his "*Universal Theology, &c.*" See above p. 114.

respondences effect such things when they happen. And as there are no natural diseases among the spirits in the spiritual world, there are neither any hospitals; but, instead of them there are spiritual mad-houses, in which are those who theoretically denied God, and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world are also foolish and idiots; but being divested of their externals, and their internals opened as is the case with them all, they acquire an understanding agreeable to their former quality and life, inasmuch as the *actual follies and madnesses* dwell in the *external natural man*, and not in the *internal spiritual.*

"With regard to what passed in the earliest part of my life, about which you wished to be informed: from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse, which filled my parents with astonishment, and made them declare at times, that *certainly the angels spoke through my mouth.*

"From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love *was no other than the love of one's neighbour.* That God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity.

"I knew of no other faith or belief at that time, than that God is the Creator and Preserver of Nature. That He endues man with understanding, good inclinations, and other gifts thence derived.

"I knew nothing at that time of this systematic or dogmatic kind of faith, that God the Father imputes the righteousness or merits of his Son to whomsoever, and at such times, as he wills, even to the impenitent. And had I heard of such kind of faith, it would have been then, as now, perfectly unintelligible to me.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Nov. 14, 1769."

LETTER VIII.

To Dr. Beyer.

"I received yours of Dec. 2nd this day, also the printed letter, which at first caused a clamour among a great part of the clerical body; *yet clamour does no harm, being like the ferment in wine when fermenting, after which it is purified; for unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received.* I have, indeed been informed of the proceedings of the deputies in the clerical assembly of the Diet, but I did not stir one step to defend that cause; knowing that the Lord Himself, our Saviour, defends His church, particularly against those who refuse to enter through the right door into the sheepfold, that is, into the church, and thus into heaven; such are called *thieves* and *robbers*. The Lord Himself declares, '*He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber; I am the door, if any man enters by me, he shall be saved, and he shall find pasture.*' (John x. 1, 7, 8, 9.) I have moreover been told by an angel from the Lord, *that I may rest securely upon my arm in the night*, by which is meant that night, in which the world is now immersed, as to what relates to the church.

"I have also read the appendix to *The Spy*, No. 48, and in the concluding expressions I perceive the interior sense of the author, which is easily discovered.

"With respect to the two clergymen whom your deceased wife has spoken of, she has not mentioned their names, for which reason neither can I mention them. It is well known, that among the clergy there are also erroneous spirits, in this country as well as in other parts of the world. When she had related this among other things, she departed to the dragon spirits *(draconicos)*, who on the day of her death first spoke through her, and she is still with them.

"An extract from the records by the dean (Ekebom) of Dec. 6th has also been communicated to me, in which

he still continues his usual indecent invectives, which I may consider as barkings, against which we must not attempt to take up a stone to cast at them and to drive them away.

"I am glad that you are translating into Swedish the little work of *The Intercourse between the Soul and Body*. It has been very well received abroad in all places, as well as by many intelligent persons here in Stockholm.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Dec. 29, 1769."

LETTER IX.

To Dr. Beyer.

"I received your letter dated the 18th March, together with a copy of that which you delivered to his Majesty. You mention also that a report has arrived at Gottenburg, concerning a resolution which was to have been proposed in the senate; but that, since the copy of that letter which I wrote you has been communicated to senator Count Ekeblad, and to the great chancellor of justice, this matter has been brought forward again, and terminated agreably to the letter from the great chancellor of justice to the Consistory at Gottenburg, of which letter I request you to send me a copy. Had the first proposal been established, that *Swedenborgianism*, as they call it, should not be spoken of, and this, notwithstanding, signifies the *worship of the Lord*, what would have been the result, but a fear in the clergy to speak about Christ and his protection of the human race; for in such case they would have run the risk of being insulted as supporters of Swedenborgianism, and in consequence thereof, Christianity in Sweden would decrease and become Socinianism, and finally Heathenism, which may be confirmed from Matthew xii. 30, and Mark ix. 40. Such would have been the offspring born from that first proposal. This is the reason, that when certain zealous clergymen in this city first heard the rumour

thereof, that they became astonished, imagining justly that, by such a way of proceeding, Christianity in this country would totally vanish. I am informed that the bishops and many of the clerical order of the states at the Diet expressed themselves with great propriety concerning those doctrinal principles which were then discussed.

"What has been presented to the Consistories against my writings, not having been communicated to me, I am totally ignorant of what passed in the senate on that subject.

"I go next June to Amsterdam, where I intend to publish the *Universal Theology of the New Church;* the worship of the Lord is the foundation therein, and if upon that foundation the true house, or temple, shall not be built, others will erect upon it *lupanaria*, or brothels.*

"As to what regards the draconical spirits, they are all removed far towards the south, where the learned obtain a certain place, and every one there his cellulam, or little chamber, wherein he confirms himself in *justification by faith alone;* and they who have confirmed this from the Word of God, depart thence into a desert, and so on further. The rest, when they come out, obtain no dwellings. To what place they afterwards go, I do not yet know: in heaven there is no place for them. It befals them according to the description in the *Apocalypse Revealed*, 421. But that abyss which is there described is now removed farther in the south, as observed before.— I remain, with all friendship and confidence, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, April 30, 1770."

LETTER X.

To Dr. Beyer.

"As I am going, in a few days, to Amsterdam, I shall take my leave of you in this letter, hoping that our Saviour will support you in good health, preserve you

* Which spiritually mean perversions and falsifications of all the truths of the Word. (See Rev. xvii.)

from farther violence, and bless your thoughts. I convey you herewith the copy of a letter, which I am about to send to the universities, as well as to the great chancellor of justice. Please to salute kindly Dr. Rosen, and I am, &c., "EMANUEL SWEDENBORG.

"Stockholm, July 23, 1770."

Copy of a Letter addressed to the Universities of Upsal, Lund, and Abo.

"In a few days I am going to Amsterdam, and intend to publish the whole *Theology of the New Church,* the foundation whereof will be the *worship of the Lord our Saviour,* on which foundation, if no temple should now be built, *lupanaria* (brothels)* would be erected.

"Now having been informed, that the religious trial, relative to Dr. Beyer and Dr. Rosen, in Gottenburg, was immediately taken up and surprisingly terminated by the senate, and as this may become a subject of conversation in many places during my absence, therefore, to prevent any malicious judgment, which may probably proceed from the mouths of certain persons, arising from their ignorance or interior malice, it is my duty, from the importance and necessity of the subject, to communicate what I have delivered to his Majesty thereon, which is as follows:—

"'I have been informed by two gentlemen in the *senatorial department of justice,* that the senators are *pontifex maximus,* to which I then gave no answer; but in case I should still hear such assertions from them, I shall answer, that they are not at all *pontifex maximus,* but *vicarius vicarii pontificis maximi;* because Jesus Christ our Saviour is the only *Pontifex Maximus;* the states of the kingdom are His *vicarius,* wherefore they are answerable to Him, and the senators are the *vicarii* for the states; because they are appointed, and that hence they are *vicarius vicarii pontificis maximi.* That the Pope of Rome called himself *pontificem maximum,* is of pride, because he has taken and assumed to himself all

* See above p. 179, note.

the power of Christ our Saviour, and placed himself on His throne, making the people believe that he is Christ upon earth. Every inferior *pontifex* or *vicarius pontificis maximi* ought to have their consistory. The states of the kingdom have their consistory in the ecclesiastical division of the states, and the senators have their consistory, particularly at the universities; but in the determination of this matter they have acknowledged the consistory of Gottenburg to be their consistory, and have probably assented *verbatim* to the opinions of that consistory, not being apprised that this was the most important and the most necessary subject that has been brought forward these 1700 years in any council or senate, because it concerns the New Church, which is predicted by the Lord in Daniel and in the Apocalypse, and agrees with what our Lord says in Matt. xxiv. 22.

"'I have not yet received the answer of the senate. It has been once presented, but resolved that it should rest till the return of those senators who were present on the former occasion.—I remain, &c.,

"'EMANUEL SWEDENBORG.'"

A DECLARATION

RESPECTING THE

DOCTRINES TAUGHT BY SWEDENBORG,

DELIVERED, IN OBEDIENCE TO THE ROYAL COMMAND, JANUARY 2, 1770, TO HIS MAJESTY, ADOLPHUS FREDERIC, KING OF SWEDEN,

BY GABRIEL ANDREW BEYER, D.D.,

PROFESSOR OF GREEK LITERATURE, AND MEMBER OF THE CONSISTORY OF GOTTENBURG.

As the reader will naturally desire to know something of the circumstances which gave occasion to the following "Declaration," a few particulars are submitted for his satis-

faction. A persecution was excited by the dean of Gottenburg, in Sweden, and some of his clergy, against the Rev. Drs. Beyer and Rosen, members of the Ecclesiastical Consistory of that place, in consequence of their having read with approbation the theological writings of their eminent countryman, Emanuel Swedenborg. The object of the dean's mistaken zeal was, to obtain a prohibition of the reading of those writings as heretical, and to inflict upon those who favoured them the severe penalties, which the laws of the kingdom then allowed in cases of dissent from the Swedish Lutheran Church. The affair came under the cognizance of the supreme council of the state, called, under the form of government at that time established, the senate, in which the king himself presided: and it was in obedience to a mandate issued from this authority, requiring of Dr. Beyer an explicit statement of his sentiments respecting the writings of Swedenborg, that the following paper was drawn up. It had considerable weight in preventing the government from coming to a rash and unjust conclusion respecting the subject of it; and it is well calculated to have a similar influence upon those into whose hands it may now fall. When it is known that the effect of a condemnatory sentence would have been the banishment of the writer from his native land, every candid person must admire the modest constancy which this document evinces; and, independently of this consideration, must be disposed to think favourably of sentiments which could inspire so steady a conviction of their truth in a mind evidently so well qualified to form a correct judgment on such subjects. We behold in the author of this paper a pious and learned man, who, amid the utmost respect for the institutions of his country, discovers an understanding and temper superior to common prejudices and well adapted for the right apprehension of sacred truths, ability to explain and defend them, and a courage prepared to suffer any thing rather than renounce or disguise them. We also are presented with some of the reasons which led him to his conclusions, and which will be found well worthy of the most serious consideration.

DECLARATION, &c.

"It is your Majesty's most gracious order, that there should be sent in an unequivocal representation of the light in which the members of the Consistory regard the principles of Assessor Swedenborg.

"This high order, in agreement with the memorial of the chancellor of justice, dictates the manner in which this representation is to be regularly drawn up, after every possible information has been collected from his voluminous writings.

"Having been from my infancy watchful respecting the established form of doctrine, and zealous for its protection, of which some of my poor attempts in writing are proofs, it happened about four years ago that I met with some of Assessor Swedenborg's works. His mode of writing on theology at first appeared to me incomprehensible, and without interest; but being led forward by curiosity to peruse about half a volume with calm attention, I discovered important reasons to form a resolution not to desist until I had perused the whole of his writings on that subject: and, may I be permitted to observe with the most profound submission, that notwithstanding I devoted to the perusal of them every moment that could be spared from the duties of my official situation, by which I was enabled to read some of them over and over, still could I wish to be allowed to weigh them many years longer, in order to qualify myself to give a mature account of their important contents. The theological works of Assessor Swedenborg are all printed, in large quarto, in Latin.

"Before I proceed to my most humble 'Declaration,' it behoves me seriously to consider what is the power and testimony of the Holy Word, and at the same time to keep in sight the rules and orders of the church; and as far as I adhere to these, I hope my 'Declaration' will be graciously judged of, as coming from one who is not influenced, on this occasion, by the consideration *of who and where*, and by *what men of high reputation* the subject of theology has been regarded as *decided*. Your

Majesty graciously gives permission, even to the meanest of your subjects, to substantiate his opinions on the best ground he is able. Our Lord's own words are: '*But be not ye called Rabbi: for one is your master* (teacher) *even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father which is in heaven. Neither be ye called masters* (teachers): *for one is your master* (teacher), *even Christ.*' (Matt. xxiii. 8, 9, 10.)

"Accordingly, the compilers of the Articles of Faith received in the Swedish Church say, 'We believe, acknowledge, and teach, that the only rules and guides by which all *doctrines* and all *teachers of doctrines* must be viewed and judged are, and can be no other than, the writings of the prophets and apostles, both in the Old and New Testament. Holy Writ alone is acknowledged as a measure, rule, and judge; by which, as by a touchstone, all doctrines must be accurately investigated and decided upon as to whether they be true or false.'

"As, therefore, doctrine is deemed pure so far only as it flows from the Word of God, and is proved thereby, and as the privilege of avowing it, when in conformity with the law of God, is allowed, I venture in my weakness, yet with humble confidence, to pour forth the deepest sentiments of my heart, respecting the theological writings of Assessor Swedenborg.

"Convinced by experience, I must in the first place observe, that no man is competent to give a just and suitable judgment of those writings, who has not read them, or who has read them only superficially, or with a determination in his heart to reject them, after having perused, without examination, some detached parts only: neither is he competent who rejects them as soon as he finds any thing that militates against those doctrines, which he has long cherished and acknowledged as true, and of which perhaps he is but too blindly enamoured: nor is he competent, who is an ardent, yet indiscriminating Biblical scholar, that, in explaining the meaning of the Scriptures, confines his ideas to the literal expression or signification only: and lastly, neither is he com-

petent, who has altogether devoted himself to sensual indulgences, and the love of the world.

"But, on the other hand, the *lover of truth,* whose head and heart are free from the foregoing shackles,—who will impartially *try the spirits, whether they are of* GOD, (1 John iv. 1.) and who prays to the Lord for illumination, will discover many remarkable circumstances in the works of this enlightened author which give them a claim on his attention. For instance, though it is now twenty years since they were first published and spread abroad amongst most of the European states, universities, libraries, and learned men, they stand, as far as we know, without a single refutation to this hour, if we except some partial reviews, filled with crude and calumniating judgments, and void of all rational arguments. It will also be seen, that there beams forth throughout the writings of Assessor Swedenborg the most satisfactory evidence of his intimate acquaintance with the Hebrew, Greek, and Arabic languages, to say nothing of the Latin; and a most abundant illustration and corroboration of the subjects he treats of, from all the commendable and useful sciences;—such as philosophy in its deepest and most exalted recesses, mathematics, astronomy, chemistry, experimental philosophy, natural history, architecture, history, *and above all, anatomy.* And further, throughout all his works, there is discoverable a complete harmony, an uninterrupted order in the subjects, and such a coherence in their proofs, as links them together in as close a connexion as those of any mathematical demonstration: indeed, when viewed by those who are willing to accompany the author in his chain of evidence, they are such as must carry conviction to every candid mind. It will likewise be discovered, that the fundamental opinions with which the author first sets out are the same throughout, and are proceeded upon in the other works, which every where harmonise and agree with them. In short, it will be found, that in the whole history of learned men no example can be produced, which can, in all the above considerations, be compared with that of our author.

"It may be further remarked, that all his theoretical positions lead to a practical result; for which purpose *amendment of life is every where insisted upon,* together with the necessity of bringing it into agreement with the order and commandments of heaven. It will also be discovered, that better subjects of the state cannot be desired than those whose principles are formed upon these doctrines.

"Should we proceed in our inquiry, and judge of the claims of these writings to our attention by their use in illustrating the Holy Word, it will then be found, that the most difficult passages which the Sacred Records contain, may, upon Assessor Swedenborg's mode of explication, be developed in a satisfactory manner; and that even those things *hard to be understood,* in the writings of Paul, may, by this light, be easily comprehended. Let no person, therefore, hereafter think of the author as Festus did when he addressed Paul, and said, '*Much learning doth make thee mad.*' (Acts xxvi. 24.)

"But to take a nearer view of the subject, these theological writings may be divided into three general classes: the *first,* comprehending every point touching the interpretation of the Holy Scriptures; the *second,* every thing appertaining to the doctrines of religion; and the *third,* the numerous things that the author has seen or heard, during his intercourse and experience with the spiritual world.

"I. With regard to *the Interpretation of the Sacred Scriptures,* it is immediately to be perceived, that the obscure views of spiritual truth, pursued at a guess by Origen, Cocceius, and many other pious divines, and seen but by partial glimpses, have, by Assessor Swedenborg in his *Arcana Cœlestia,* and the two works on the *Apocalypse,* been brought forth to the full light of day. This will manifestly appear, whenever, with due consideration and an acquaintance with the terms employed to elucidate his principles, we read attentively and successively the contents prefixed to each chapter, by which means we shall acquire a connected general idea of that book of the Word which he is proceeding to explain;

but still stronger will be our light if we proceed to each chapter individually, and observe from the given signification of each word, how all the chapters are united in a connected series in the internal sense. The explanation of words and things used by Swedenborg is constant and invariable; and when once apprehended, may, according to the soundest rules of interpretation, be applied to other parts of the Word, much in the way that we use the lexical interpretation of words to enable us to study the works of a foreign author in their original language. How unexpectedly will it be found upon such an investigation, that there are discoverable, even in those books which are to all appearance merely historical, purely spiritual and celestial things; that is, things in the highest degree worthy of the wisdom of God, relating solely to HIMSELF, TO HEAVEN, AND TO THE CHURCH!—as, for example, in the history of Lot and his daughters. (Genesis xix. 31.) And lest any person should hastily suppose that such signification and interpretation are merely imaginary, the author has observed with all possible care the most universally acknowledged rule of interpretation, *that the Scriptures must be interpreted by the Scriptures;* his interpretation is consequently conducted upon the most conclusive principles. And forasmuch as the majesty and glory of the spiritual and celestial senses are veiled in the heavenly cloud, or literal sense of the Word, he has been truly qualified from on high to dispel the mist,—to bring to light and fully to explain what the genuine doctrines of the church ought to be; for as the church is spiritual, it must derive all that makes it such from the spirituality of the Word, so that there can be no truth of the church, unless at the same time it be a truth of heaven; and there can be no consociation and conjunction with the Lord and heaven, but so far as the men of the church think from the Word, out of the Word, and uniformly with the Word, because the *Lord is Himself the Word.* (1 John i. 14.)

"The exalted ideas which we ought to cherish respecting the Holy Scriptures are shewn and proved in his work concerning the *Sacred Scriptures,* and in that con-

cerning the *White Horse*. But should the question here be asked, Why at this late period of time, and not earlier, such a meaning should be brought to light, a copious and satisfactory answer will be found in many parts of his writings; as for example, in the work on the *Angelic Wisdom concerning the Divine Providence*, 264. The author here observes, '*That a doubt may be inferred against the Divine Providence, because heretofore it was not known, that in every particular of the Word there is a spiritual sense, and that its holiness consists therein.* For (says he,) it may be suggested as a doubt against the Divine Providence, Why is this revealed now for the first time, and why by this or that person, and not by any primate of the church? But whether a primate, or the servant of a primate, be made choice of for such a work, depends upon the Lord's good pleasure, to whom both the one and the other are best known. But the reason why that sense of the Word was not revealed before, is, because if it had been revealed before, the church would have profaned it, and thereby have profaned the sanctity of the Word itself. The church, not long after its establishment, was converted into Babylon, and afterwards into Philistia; and Babylon does indeed acknowledge the Word, but yet contemns it, saying, that the Holy Ghost inspires them in their supreme decisions equally as much as it inspired the prophets. A reason why they acknowledge the Word, is, for the sake of the Pope's vicarship, which they found on the Lord's words to Peter; but yet they contemn it, because it does not accord with their views. For that reason also it is taken from the people and hid in monasteries, where there are but few who read it. Wherefore, if the spiritual sense of the Word, in which the Lord dwells, and at the same time all angelic wisdom had been revealed, the Word would have been profaned; not only as is now the case in its *ultimates*, which are the things contained in the literal sense, but also in its *intimates*, or inmost meaning. Philistia, by which is meant faith separate from charity, would also have profaned the spiritual sense of the Word, because it places salvation in certain

words which are to be thought and spoken, and not in any good that is to be done, as was shewn before, and so makes that a saving principle which is not such; and, moreover, removes the understanding from things which ought to be believed. And what have such persons to do with the light in which the spiritual sense of the Word is? Would it not be turned by them into darkness? When the natural sense is turned into darkness, what would the spiritual sense be? Is there any one of those who have confirmed themselves in faith *separated* from charity, and in justification by it alone, that desires to know what the good of life is; or what love to the Lord is, and towards their neighbour; or what charity is; what the goods of charity; what good works are, and what it is *to do;* yea, what faith is in its essence, or any genuine truth that constitutes it? They write volumes, and confirm nothing but what they call faith; and all the things above recited, they say are contained in that faith. From which it is evident, that if the spiritual sense of the Word had been revealed before, the case would have been according to what the Lord says in Matthew, '*If thine eye be evil, thy whole body shall be full of darkness; if, therefore, the light that is in thee be darkness, how great is that darkness.*' (vi. 23.) By the eye, in the spiritual sense of the Word, is meant the understanding. Hence, then, it is evident, that the spiritual sense of the Word was to be revealed for a new church, which will acknowledge and worship the Lord only, and hold His Word sacred, and love divine truths, and reject faith *separated* from charity. But more may be seen relative to this sense of the Word, in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, 6—26; as, what the spiritual sense of the Word is, 5—26: that there is a spiritual sense in all and every particular of the Word, 9—17: that it is by virtue of the spiritual sense that the Word is of divine inspiration, and holy in every single expression, 18, 19: that the spiritual sense of the Word has been heretofore unknown, and why it was not revealed before, 20—25: that from henceforth the spiritual sense of the Word will be opened to none but those

who are principled in genuine truths from the Lord, 26. From these considerations, then, it may appear, that it is of the Divine Providence of the Lord that the spiritual sense has been concealed from the world until the present age, and in the meantime was preserved in heaven among the angels, who from it derive their wisdom. This sense was known and also cultivated among the ancients who lived before Moses; but inasmuch as their posterity converted the correspondences, of which solely their Word, and, consequently, their religion consisted, into various idolatries, and the Egyptians into magic, the knowledge of it, by the Divine Providence of the Lord, was withdrawn,—first, among the children of Israel, and afterwards, for the reasons mentioned above, among Christians, and is now first opened for the Lord's New Church.'

II. In regard to *the Doctrines of Religion* contained in our author's works, and which are dispersed through them all, but especially through those volumes which constitute the second class of his writings; we see them every where illuminated, and, even according to the letter, unanswerably confirmed, by the clearest declarations of the Word. For it is a fundamental rule with him respecting every doctrine of the church, that it must be drawn from the *literal* meaning of the Word, taken in its proper series and connexion, and confirmed thereby. This rule he has pursued in all his doctrines, which are always clearly proved by the most unquestionable passages of Scripture. See, for example, how he has demonstrated, in the *Doctrine concerning the Lord*, that there is but one GOD; that JESUS CHRIST is that GOD; and that in HIM is the Divine Trinity, called FATHER, SON, and HOLY SPIRIT.

"Every part, therefore, of Swedenborg's writings will, upon a due investigation, have a tendency to enable us to see and to acknowledge,—*first*, an undeniable conformity between his doctrines and the genuine meaning of the Word of God: *secondly*, such a strength in the demonstrations as cannot be overthrown if we take this for a principle, that the doctrine of the church must be

that *wisdom which cometh from above:* (James iii. 17.) *thirdly*, in these writings there will be found a thorough harmony with the docrines contained in the writings of the apostles; which doctrines, by means of the above-mentioned principles, are excellently illustrated and developed, and thus acquire a peculiar clearness and strength, especially when we take notice of what the author alleges in his *Doctrine of the Lord*, 55, respecting the primitive Christian Church: and *fourthly*, we shall be enabled to see that the tendency of the whole of the author's doctrines is, to impress Faith in the Lord Jesus Christ as the only GOD *of heaven and earth; the Creator, Redeemer, Saviour, and Regenerator; the All in All of heaven and the church.* And further, he continually insists, that we ought to live according to His divine order and commandments, which are, '*to love Him above all things*' because HE IS LOVE ITSELF, '*and our neighbour as ourselves.*'

"The most general objections made to the writings of the author by those who are ignorant of their true nature, are, that they do away with *Christ's* SATISFACTION; turn people from faith in Christ; set up self-righteousness and human merit; and resemble Socinianism. Nevertheless, when his sentiments upon the above subjects are duly examined, it will be evident, from arguments drawn and demonstrated from the Word, that as to the first objection, namely, respecting CHRIST'S SATISFACTION, that doctrine is fully admitted: for the Lord, he contends, in assuming Humanity, fulfilled all that is contained in the Word, from the highest divine principle to the lowest natural principle, which is the proper meaning of that phrase. He maintains, further, that in the same Humanity, the Lord combatted the powers of hell, overcame and subdued them; that He glorified His humanity, that is, rendered it divine, and so is a complete SAVIOUR TO ETERNITY; and that thus, with respect to HIS HUMANITY as well as to HIS DIVINITY, HE IS THE OMNIPOTENT GOD. Higher and more exalted principles respecting the Satisfaction made by the Lord for the human race, cannot be required.

"Respecting the second objection, on the subject of FAITH IN CHRIST, no author has urged the necessity of such faith with more force. He insists on it in a thousand passages, and especially in his comment upon John iii. 16, and xv. 4, besides teaching throughout all his writings the impossibility for any Christian to enter the kingdom of heaven and to be with the Lord, who does not acknowledge JESUS CHRIST to be the ONLY GOD, the REDEEMER, and JUSTIFIER.

"The third objection, as to *Self-righteousness and Merit*, has no ground whatever in the author's writings. He every where keeps close to the above passage of John: '*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me;*' (xv. 4.) and insists that man can only arrive at a conformity with the divine will by the practice of good, in appearance indeed as from himself, but still under the acknowledgment that in reality it is from the Lord: he therefore maintains, that man is in himself nothing but what is evil and false, that is to say, nothing but the love of self and of the world; consequently, that man can claim no merit, but that *all merit belongs, without the possibility of man's participation in it, to the Lord alone.*

"Respecting the fourth objection, namely, the charge of *Socinianism*, no man can possibly maintain doctrines more repugnant to Socinus and his followers than our author, who frequently quotes the principles of Socinus for the express purpose of refuting them.

"Another pretext for opposing our author's labours, is, that his views extend beyond the sphere of the received doctrines, and announce high and important truths in a manner altogether novel and unusual. In answer to which, it may be proper to consider, that as what is spiritual infinitely exceeds in all respects that which is natural, and yet additions are daily being made to our stock of natural knowledge; who shall hinder the divine light also from spreading its beams as far as it is the will of our Lord God to permit? And does that man act wisely who shuts his intellectual eye against that light,

or who puts his candle under a bushel? When truths apparently new and unknown, but which in their essence are the old and genuine truths, are again manifested, terms must likewise be required to express them, which may appear new and unusual at first sight, though they are, nevertheless, the necessary vehicles for conveying such sublime and important information.

"III. To proceed briefly, yet explicitly, to the subject of the author's *experience and intercourse with the spiritual world*, and as to what he has seen or heard therein; respecting which it may be affirmed, that a confidence in the reality of what he has thus seen or heard, will be the natural result of an acquaintance with, and an acknowledgment of, the fundamental principles of his system. For proof of some of the ideas suggested in the author's works,—such as of that concerning the sun in heaven, that it is the essential Love and Wisdom proceeding from the Lord; that it is the origin of every good and truth; that the genuine human principle originates in it; also, that the will and the understanding are the essentials of man, and that they are the receptacles of good and truth; that without the senses, internal and external, there can be no perception of life; that life and the senses do not exist except in proper organic forms; that the kingdom of the Lord is, from the greatest to the least, a kingdom of ends and uses; besides many other general ideas, of which a complete knowledge may be obtained; see the volume treating of the *Wisdom of Angels concerning the Divine Love and Wisdom.* It may be observed, how little mankind have hitherto been able to form, in any degree, a precise idea respecting the eternal world! With what delight then ought we now to learn what has hitherto been unknown, and even supposed impossible to be known! The more these truths are examined, the more they will be found to harmonise with the accounts given us in the Holy Scriptures, where these subjects are represented to view in the general literal meaning, but are more particularly contained in the *spiritual* sense.

"I do not, with all due submission, think it necessary to touch upon those titles which have been unthinkingly bestowed upon the author,—such as fanatic, visionary, enthusiast, and several others, dismissing them, as applied to so enlightened a servant of the Lord Jesus, as names without any acknowledged meaning, only reminding those who so apply them of the words of Peter, '*That they speak evil of the things that they understand not.*'

"In obedience, therefore, to your Majesty's most gracious command, that I should deliver a full and positive "Declaration" respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in the study of them, and agreeably to the gift granted to me for investigation and judgment, *I have found in them nothing but what closely coincides with the words of the* LORD HIMSELF, *and that they shine with a light truly divine.*"*

SWEDENBORG'S REPLY

TO

DR. EKEBOM'S DEPOSITION,

DELIVERED TO THE CONSISTORY AT GOTTENBURG, MARCH 22, 1769.

In connexion with Dr. Beyer's "*Declaration, &c.*" are the two letters which Swedenborg wrote in reply to Dr. Ekebom's "Deposition," which he delivered to the Con-

* Some parts of this "Declaration," which had only a local or temporary reference to the Government and Church of Sweden, not being interesting to the generality of persons in this country, having been omitted, a few verbal alterations therefore became necessary.

sistory as containing the objections which he raised against Swedenborg's theological writings. These two letters are probably the same which Swedenborg mentions in his letter to the king.*

LETTER I.

"Dr. Ekebom's 'Reflections' have been communicated to me, which he delivered in the Consistory, relative to the doctrines of the New Church, which have been declared to the world in the *Doctrine of the New Jerusalem,* and the *Apocalypse Revealed,* by our Saviour Jesus Christ, through me His servant; and, forasmuch as I find, that the Doctor's 'Reflections' are full of reproaches against me, as well as occasionally laden with untruths, I deem it too prolix to reply particularly to them, especially as I perceive they have been written by a person, who gives no bridle to his tongue, and who has no eyes in his forehead, to be able to see what is to be found in those writings, conformable to the Word of God, and to an enlightened understanding; such are the characters whom our Lord describes in Matt. xiii. 13, 14, 15. I shall only notice the following words from the Doctor's 'Reflections:' *That this doctrine is in the highest degree heretical, and in points the most tender to every Christian, Socinian.* This doctrine cannot be called heretical, forasmuch as in it is acknowledged and confirmed: I. *The Divine Trinity;* see the *Doctrine of the New Jerusalem concerning the Lord,* 55, seq., and the *Apocalypse Revealed,* 961, 962. II. *The Sanctity of the Holy Scripture,* especially as to its literal sense; see the *Doctrine of the New Jerusalem, concerning the Sacred Scriptures,* 27, seq., 37, seq., 50, seq., and in the *Apocalypse Revealed,* 200, 898, 911. III. *A Christian Life;* see the *Doctrine of Life for the New Jerusalem,* from the Precepts of the Decalogue, from the beginning to the end. IV. *The Union of Faith and Charity;* see the *Apocalypse Revealed,* in various places. And, V. *That a faith in God must be directed*

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* See above p. 84.

towards our Saviour, according to His own declaration; John iii. 15, 16, vi. 40, xi. 25, 26, xx. 31; and especially John iii. 35, 36, and Col. ii. 9. Likewise from the *Formula Concordiæ*, That in Jesus Christ, God is Man, and Man is God, 607, 762, 763, 765, 840, seq. That His Human Nature has been exalted to the Divine Power and Majesty, 337, seq., 607, 608, seq., 774, 833, seq., 844, 847, 852, 861, 863, 869. That unto Jesus Christ was given all power in Heaven and Earth, 775, 776, 780, 833. That also as to His Human Nature He fills all things by His immediate presence, 337, 375, 600, 608, 611, 738, 768, 783, 784, 785, 786; *App.* 149, 150, with many more passages: see the edition, *Leipsic*, 1765. Agreeably to these references, and in obedience to what the Lord Himself teaches in John xiv. 16, faith in God must be directed towards the Saviour Himself. From this alone it may be concluded, how undeservedly and barefacedly this doctrine has been attacked with such opprobrious language, and that it could not have been said by a man of a sound heart, *That it is full of the most intolerable fundamental errors, seducing, heretical, captious, and in the highest degree to be rejected.* This flood of blasphemy is poured out upon the world, although the Doctor allows in his 'Reflections,' 2, that he never read my writings, in the following words:—'I do not know Assessor Swedenborg's religious system, nor shall I take pains to come at the knowledge of it. I was told that it may chiefly be learned from the following works, which he has published, viz., *Concerning the New Jerusalem*, *Concerning Faith*, and *Concerning the Lord*, works which I do not possess, neither have I read or seen them.' Is not this to be blind in the forehead, but to have eyes behind, and even these covered with a film? To see and judge of writings in such a manner, and in such like terms, can any secular or ecclesiastical judge regard otherwise than as criminal? The book entitled, *The Doctrine of the New Church*, mentioned by the Doctor, may be had at Gottenburg, so that, *if he had pleased*, he might have had a sight of it. The Doctor blasphemes,

likewise, the spiritual sense of the Word, which our Saviour at this time has given to be revealed, as if the same blasphemies would prove a hinderance to the Sacred Scriptures, which, even according to his decision, still continue to contain the principles of the knowledge of faith, religion, and the revealed theology; although in *the Doctrine of the New Jerusalem concerning the Sacred Scriptures*, it is fully shewn and demonstrated: I. That the sense of the letter of the Word is the basis, continent, and foundation of its spiritual sense, 27—36. II. That the divine truth in the sense of the letter of the Word is in its fulness, its sanctity, and its power, 37—49. III. That the doctrine of the church is to be deduced from the literal sense of the Word, and to be confirmed thereby, 50—61. IV. That by the literal sense of the Word, there is a conjunction with the Lord, and a consociation with the angels, 62—68; and, further, concerning the spiritual sense of the Word, and its invaluable uses, 5—26, and *Apocalypse Revealed*, 200, 898, 911, and in a thousand other places. Respecting the other point, namely, the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when, in fact, His divinity, in this doctrine of the New Church, is *principally confirmed and proved*, and that the Saviour has so fully completed the reconciliation and redemption of man, that without His coming no man could have been saved; see *Apoc. Rev.* 67, and in many other places; in consequence whereof, I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the Doctor's 'Reflections,' may be considered in the same sense as '*the flood, which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness.*' (Apoc. xii. 15.) And it may come to pass, that the same which is mentioned in verse 17, may likewise take place: '*And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the com-*

mandments of God, and have the testimony of Jesus Christ.' That the New Jerusalem, signifies the New Church, which is to be the bride and the wife of the Lamb, see *Apocalypse Revealed,* 880, 881; and that this same church, undoubtedly, is coming, because the Lord Himself has predicted it; see Apocalypse xxi. and xxii.; likewise Zechariah xiv. 7, 8, 9; and in the last chapter of the Apocalypse, in these words: '*I, Jesus, have sent mine angel, to testify unto you these things in the churches. I am the root and race of David, the bright and morning star. And the spirit and the bride say, Come. And let him who heareth say, Come. And let him who is willing, receive the water of life gratis.*' (16, 17.)

"EMANUEL SWEDENBORG.

"Amsterdam, April 15, 1769.

"P.S. I request this letter may be delivered to the venerable consistory, and a copy of it to the right reverend Bishop.

"N.B. The then Bishop Eric Lamberg, president of the Consistory, was at that time at a Diet in Norkjoping."

LETTER II.

"Before I set out on my journey to Paris, which I purpose to do next week, I think proper to make the following addition to my foregoing 'Reply' to Dr. Ekebom's 'Reflections.' It was said therein, that I have written, I. *That the Holy Scriptures have hitherto been ill and sinistrously explained,* (*Apoc. Rev.* 1.) which is entirely untrue, as there is nothing of the kind to be found in the passage quoted. II. *That there is no satisfaction given for the sins of the world,* which is also entirely untrue. III. *That I rail at justification by faith alone.* This is true I allow, because faith alone is faith separated from charity, or from good works, and faith separated from charity has been rejected by the imperial judgment at Stockholm, and afterwards by the university at Upsal,

and, probably, likewise by those at Lund and Abo. The Doctor is determined not to know, that good works, which are said freely and spontaneously to follow faith, and are called the fruits of faith, the works of the Spirit, and the works of grace, and which are performed in a state of justification, have, agreeably to the *Formula Concordiæ*, no connexion with faith, and, accordingly, do not contribute at all to salvation: nay, that it would be detrimental, if they should combine and mix themselves with faith, and that which is without connexion, is in itself separate. Among the quotations from the *Formula Concordiæ* concerning the Divinity of Christ, there are some numbers in my former reply erroneously set down, viz., 337, 375, ought to be 737, 775; for which reason I adjoin herewith a more distinct and copious extract from the *Formula Concordiæ*, from the Leipsic edition, 1756, as follows:—That in Christ God is Man, and Man is God, 607, 765. That Christ, true God and Man, is in one indivisible Person, and abideth to eternity, 600, 762, 763, 840. That Christ, as to the Human Nature, has been raised to the omnipotent power of God, *forasmuch as* HE WAS SUCH A MAN that the Human Nature had so close, and so ineffable an union and communion with the Son of God, as to become One Person, 607. That Christ's Human Nature has been exalted to the Divine Majesty and Power, is known from the Council of Ephesus, and Chalcedon; next, from the fathers, as Athanasius, Augustin, Chrysostom, Eusebius, Cyril, Eustachius, Gregory, Epiphanius, Theodoret, Basil the Great, Theophylact, Hilary, Origen, Nicephorus, Nyssenius, Vigilius Leo, 840, 878. It is also confirmed from the Word in many places, 608, 844, 847, 852, 861, 863, 869. That Christ's Human Nature has received the most excellent, the greatest and supernatural properties, and the celestial prerogatives of majesty, strength, and power, 774. Moreover, the spirit of all wisdom, 781. That Christ operateth in, with, and through, both natures, and through the human, as by the organ of Deity, 773, 779, 847. That this takes place by the *hypostatic union, glorification, and exaltation*,

774, 779. That in the state of humiliation, He emptied Himself, and did not put forth and manifest that majesty always, but when it seemed good to Him, until He put off the form of a servant after the resurrection, and entered into the very Divine Glory and Majesty, pp. 608, 764, 767. That by virtue of the hypostatic union, He wrought miracles even in the state of exinanition, pp. 167, 767. That Christ is our Redeemer, Mediator, Head, High Priest, and King, as to both natures, 773. That Christ was essentially exalted to the right hand of God, according to His Human Nature, 608. That He is at the right hand of God, that He has risen above all the heavens, and actually fills all things, and rules every where, not only as God, but also as man, as the prophets have prophesied concerning Him, into the possession of which He actually came according to the Human Nature, 768. That the right hand of God is everywhere, and that Christ according to His Humanity governs all things by His presence, and holds all things under His feet, 600. That through the unity of the person were given to Christ, as to the Human Nature, Majesty, Glory, Omnipotence, and Omniscience, with the most inward dominion of all things, 737, 608, 834; *App.* 147, 148. That Christ, by the personal union and exaltation according to the flesh, being seated at the right hand of God, received all power in heaven and upon earth, 833. That Christ, even according to the Human Nature, has all power in the heavens and the earth, 775, 779. This is confirmed by passages from the Scriptures, 775, 776, 780. That Christ, according to the Human Nature, is omnipotent, 3, 10, 611, 768, 783, 785; *App.* 150. That the regal office of Christ is this, that as God-Man, in both natures, as King and Lord of heaven and earth, He might govern, by His inmost presence, all things in the kingdom of power, grace, and glory, 787, 876; *App.* 149. That the flesh of Christ is vivifying, and that Christ possesses the power of vivifying according to the Human Nature, 6, 776, 777, 783; *App.* 152. *That Christ, according to both natures, is to be adored and worshiped,* agreeably

to the Augsburg Confession, 276; *App.* 151. That Christ overcame the devil, hell, and damnation, 767, 613, 614, 788; *App.* 150. Should double the number of quotations from the *Formula Concordiæ* be required concerning the Person of Christ, as well as concerning Justification by Faith Alone, they shall be produced the next opportunity.

"EMANUEL SWEDENBORG.

"Amsterdam, May 22, 1769.

"P.S. This original letter, or a copy thereof, please to deliver to the venerable Consistory; it might also be proper, that the right reverend Bishop should have one presented to him."

SWEDENBORG'S CORRESPONDENCE

WITH

DR. OETINGER,

PRELATE OF MURRHARD, IN WURTEMBERG.

Oetinger was a man of distinguished learning and piety, and highly respected by his countrymen.* He was the author of many works, and attained the highest dignity in the church; he was appointed by his Serene Highness the Duke of Wurtemberg to the prelacy of Murrhard. He was one of the first in Germany who became acquainted with the writings of Swedenborg. He translated many things from the *Arcana Cælestia*, and the *Earths in the Universe*. He also published an

* See some account of Oetinger in the *Intellectual Repository*. Jan, 1830, pp. 1—4.

analysis of Swedenborg's *Natural Philosophy*, and compared it with his *Heavenly Philosophy*.

From an unpublished MS. of the life of Oetinger, written by himself, Dr. Tafel has extracted the following: At page 129, he says, "I wrote the second part of the *Earthly and Heavenly Philosophy* in the presence of death; this, I thought, was to be my last work, but I recovered, and Swedenborg's book *On Heaven and Hell* came to hand, which I translated, and extracted from it the first part of *Earthly and Heavenly Philosophy*, and sent it, having submitted it to the censorship, to the press at Tubingen. In the meantime the prelacy of Murrhard became vacant. I was well aware, although I had been proposed as prelate ten years before, that I had many enemies, and, therefore, I wrote a candid letter to his Serene Highness, upon which he sent me two letters in four days, appointing me prelate. The book which I had written appeared afterwards, but the Consistory was much incensed at its appearance, and called upon me to justify myself. I was at Stuttgart about twelve months, and returned again to Murrhard. I then devoted myself to the work entitled *Philosophiæ Scripturanæ*, but was again compelled by the Consistory to appeal to the Privy Council. The Consistory interdicted me from publishing anything either within or without the country. Upon this, my son, a physician, published a work, under his own name, entitled *Metaphisica et Chemica*. After this I wrote to Baron Swedenborg at Stockholm, who replied to my letters; the correspondence may be seen in Dr. Clemm's *German Theology, &c.*"

Oetinger says further, in the Biography already mentioned, "Swedenborg sent me his books, *De Telluribus Planetarum*, *De Amore Conjugiali*, and also his last work, *De Vera Religione Christiana*. Swedenborg also sent me some other letters, one of which I inserted in the translation of the *Earths in the Universe*."* Dr. Tafel adds, "I found in the year 1831, at the house of the

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* This letter may be seen in the *New Jerusalem Magazine* May, 1790, p. 3.

learned Dr. Veesenmeyer, at Ulm, this very letter, written by Swedenborg himself, and was kindly permitted to take a perfect copy of it."* Oetinger translated the *Heaven and Hell*, the *Earths in the Universe*, and some extracts from the *Arcana Cœlestia*. He also took a lively interest in the dispute which took place in the Consistory at Gottenburg respecting the theological writings of Swedenborg. Hence arose a storm of bitter animosity against this worthy man, in which he suffered much mental anguish. In his Biography he says many things respecting his state of mind at this period, and how he endeavoured to bring the importance of Swedenborg's theology and his spiritual discoveries before the world. We shall subjoin a few extracts from his Biography:—

"The Consistory (says Oetinger,) was highly incensed against me, and through the assistance of the prelate Faber, who had for some time acted against me, although at first he had been one of my best friends, had induced the Privy Council to send me an interdict, that if Swedenborg should come into this part of Germany, I was not to receive him. This interdictory communication troubled me, and I appealed to his Serene Highness, who was of my opinion, that the Holy Scripture should be interpreted without employing worldly philosophy; and he said to me, that if I had a thousand persecutors they should not hurt me. Faber defended the opinion, which was contrary to that of the enlightened duke, and endeavoured to refute me in a dissertation *De Sensu Morali*, in which he asserts that the philosophy of Wolfius should be laid as the basis of *juris naturæ*, and that, consequently, *jus* and *theology* should be measured and determined accordingly. I refuted this position in my book on the *Philosophy of the Ancients*. This so much annoyed Faber that he came into the Consistory, and endeavoured to procure measures to coerce me, but I remained firm, and knew that God was with me."

In order to understand this, it is necessary to be known that, at that time, it was a subject of discussion amongst

* See also the same work, p. 35, where this letter is inserted.

many theologians in Germany, whether fixed principles of philosophy should be adopted as the basis of Scriptural interpretation; the philosophy of Wolfius was that which some theologians agreed to adopt. Oetinger opposed this theological movement, and maintained that the *grund-weisheit* of Scripture, that is, its interior truths and evidence, should be the means of its interpretation.

"Swedenborg (says Oetinger, in another place,) is, in my estimation, the forerunner of a new era. That, in the kingdom of Jesus Christ upon earth, according to Dan. ii. 44, vii. 27, the faithful will have a faculty, by which they will be able to hold communion, and converse with those who are in the marriage of the Lamb, cannot be doubted. For according to Heb. xii. 22, the faithful have come to Mount Zion, and to an innumerable company of angels, not only *in faith*, but by means of the gifts of the Spirit, they can also come into communion with them, and hear and see them. This gift, or this office, by which others, who cannot see and hear, may be instructed in the things of heaven, ought not to be doubted or denied in respect to Swedenborg, because the facts evincing Swedenborg's communication with the world of spirits, are denied by nobody in Stockholm,* and these facts prove that Swedenborg's assertion is right, when he says, that he has communication with the world of spirits."

"Hence (continues Oetinger,) it may be seen, why God has, at this time, permitted such a man as Swedenborg to arise, and why he was educated by his father, a most venerable bishop, and of noble rank, so carefully in innocence, and in scientific learning; all these preparations, under Providence, tended to fit him to pass through the most important events, which no other man has had to experience. As Swedenborg is the instrument of restoring the lost communion with the invisible world, that pure and unspotted life, in which we see he was trained and educated, was necessary. The first promise that Jesus gave to His disciples, was, '*That*

* These facts were the memorable occurrences mentioned above pp. 118—136.

they should see heaven open;' (John i.) and this, we might reasonably expect, would be the first thing announced at His second coming."

"Since these are abominable times, when from excessive self-love, discord and hatred prevail, God has, in the most important matter respecting the state after death, and the nature of the inner man, raised up Swedenborg to assist us. Jacob Behmen appeared also some time ago, but as he was not informed, as he himself states, in the sciences, therefore God has raised up Swedenborg, who is mightily conversant with the sciences, and who, from his youth up, has led a pious innocent life, and who, in his labours of love, has had no eye to honour, rank, or wealth. This man God has prepared and chosen like Daniel, in order to set up, through him, an extraordinary light to this sceptical and unbelieving world. I believe, according to what he himself states in a letter to a friend,* that the Lord has appeared to him, and that his interior senses have been opened to see and to hear things, which we cannot see and hear. But as no manifestations or revelations from God can take place, but in strict agreement with the laws of order, by which God necessarily regulates all his operations, so in respect to Swedenborg; what he makes known to us, is done according to those laws of order, by which the relation between the visible and invisible worlds is governed. Now, as Swedenborg had great experience in the sciences of algebra and the higher mathematics, especially in cosmology, and in all these respects must be considered equal to Leibnitz,† he has been chosen as a suitable instrument, having been prepared from his youth, to make known these things to mankind."

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* To Mr. Hartley. See above p. 25.

† This assertion, coming from Oetinger, is highly important, since few were better acquainted with the philosophy of Leibnitz than he, as is evident from his work entitled *Earthly and Heavenly Philosophy*, in which he gives an analysis of the system of Leibnitz, between whom and Swedenborg, he well knew the comparative merits. Leibnitz enjoys nearly the same celebrity in Germany as Newton does in England.

"God may have appeared to Swedenborg in a way which we may not fully understand; but he is certainly a phenomenon, such as the world never saw before."

"Concerning the *Jure talionis*, the Scripture has said but little, but Swedenborg has spoken abundantly and beautifully about it."

"No example of divine influences can be found so brilliant as in Swedenborg."

We might continue these extracts from the writings of Oetinger respecting the works and character of Swedenborg, but we will conclude with one from his book entitled *The High Priesthood of Christ*, published in 1772. At p. 47, he says, "Swedenborg was from youth innocent, pious, and exemplary, and by no means addicted to imaginary pursuits. Geometry, algebra, and mechanics, had guarded him against every thing like phantastic studies. Diotrephes barked loudly against John, the beloved disciple of Jesus; and why should we wonder that Swedenborg is so misrepresented and calumniated? Satan has his greatest delight, and his most delicious feast, when he can set theologians by the ears, and excite strife and animosity amongst them. But the Lord will bring to light that which has been concealed in darkness."

The letters which Swedenborg wrote to Dr. Oetinger are the following:—

LETTER I.

To Dr. Oetinger.

"I arrived this day from my voyage to England and Holland, and received the two letters you sent me, one of which is dated the 13th of October, 1765, and for both of which I return you many thanks. There are five treatises under the title, *Ex Auditis et Visis,* that is from what I have personally heard and seen respecting them, and they are as follows: 1st. *The Treatise on Heaven and*

Hell. 2nd. *On the New Jerusalem, and its Heavenly Doctrine.* 3rd. *Of the Last Judgment.* 4th. *Of the White Horse mentioned in the Revelations.* 5th. *Of the Earths in the Universe.*

"I this year published the work entitled *The Revelations Revealed,* which was promised in the treatise *On the Last Judgment,* and from all which writings it may be plainly seen that I converse with angels. Every person may see, that by the New Jerusalem is meant a new church or congregation, the doctrines and articles of whose faith cannot shine in their true splendour, and give light to others, without the divine aid, because they are only figuratively described in the Revelations, that is to say, according to *correspondence*; and the true doctrine of it cannot be published to the world, but by such as to whom the needful revelation is made. I can sacredly and solemnly declare, that the Lord Himself has been seen of me, and that he has sent me to do what I do, and for such purpose has he opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible, or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the *Revelations Revealed.* Who, indeed, has hitherto known any thing of consideration of the true spiritual sense and meaning of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed, that these and other things of a like consequence are to be eternally hidden from Christians? That many very important particulars relating to them are at this day revealed for the first time, is done in regard to the New Jerusalem, and for the the sake of the New Church, because the members thereof are endowed with a capacity to apprehend them, which others might also have, were it not for their weak

unbelief of the possibility of such things being made known to any, and by them to the world. These writings of mine do not come under the term of prediction, but revelations. Farewell, &c.—I remain, your most ready servant,

"EMANUEL SWEDENBORG.

"Stockholm, Sept. 23, 1766."

LETTER II.

To Dr. Oetinger.

"You suggest a doubt in respect *to Christ's having power given Him over all flesh, and yet the angels and heavenly beings (Angeli et Cœlites) have not flesh, but lucid bodies.* To this be pleased to receive kindly the following reply: That by *all flesh,* there spoken of, is meant every man, wherefore in the Word mention is sometimes made of *all flesh,* which is to denote every man. As to what concerns the bodies of the angels, they do not appear lucid, but, as it were, fleshy, for they are substantial and not material, and things substantial are not translucent before the angels. Every material thing, or substance, is originally derived from what is substantial, and every man cometh into this substantiality when he puts off, by death, the material films or coverings, which is the reason why man after death is a man, but purer than before, comparatively as what is substantial is purer than what is material. That the Lord has power, not only over all men, but also over all angels, is evident from His own words in Matthew: '*All power is given to me in heaven, and in earth.*' (xxviii. 18.)

"Inasmuch as in your letter you make mention of the natural and spiritual sense of the Word, lest it should be supposed that I have written any thing contradictory concerning those senses, I adjoin a few lines, wherein these two senses of the Word are described.

"EMANUEL SWEDENBORG.

"Amsterdam, Nov. 8, 1768."

Concerning the Natural and Spiritual Sense of the Word.

"That there is an internal or spiritual sense in the Word, in its external or natural sense, as a diamond in its matrix, or as a beautiful infant in its swaddling clothes, is a truth which has heretofore been altogether unknown in the Christian world, and hence also it is altogether unknown what is meant by *the Consummation of the Age, the Coming of the Lord, the Last Judgment,* and by *the New Jerusalem,* on which subjects many things are spoken and predicted in the Word of each Testament, both Old and New. Without the unfolding and unswathing of the literal sense of the Word by its spiritual sense, who can know intellectually what is signified by the things which the Lord predicted in Matt. xxiv., and also in the Revelations, and in like manner in Daniel, and in the Prophets, in many passages? Make the experiment yourself, if you are so disposed, by reading those passages of the prophetical Word, which treat sometimes of wild beasts and cattle, sometimes of forests and brakes, sometimes of valleys and mountains, sometimes of bats, of ochim, tziim, satyrs, &c. &c.; try whether you can perceive anything divine therein, unless you believe it to lie concealed inwardly, inasmuch as it was inspired of God, just as a diamond lies concealed in its matrix, as was said above. That the diamonds, or treasures, which lie concealed within, are those things which the internal sense contains, is fully demonstrated in the doctrine of the New Jerusalem, concerning the Sacred Scripture, 5—26: and in the same doctrine it is further proved, that the literal sense is the basis, continent, and firmament of its spiritual sense, 27—36; also, that the divine truth in the literal sense of the Word is in its fulness, in its sanctity, and in its power, 37—49; and, likewise, that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby, 50—61; and, moreover, that by the literal sense of the Word, through the medium of its spiritual sense, there is effected conjunction with the Lord, and consociation with the angels, 62—69.

"To the above, I shall add somewhat new from the spiritual world. The rulers of the church, who flock into that world after death, are first taught concerning the Sacred Scripture, as containing a spiritual sense, which in the world was unknown to them, and they are also told, that the angels of heaven are in that sense, whilst man is in the sense of the letter; and further, that a translation, or change, of the latter sense, into the former, is effected with man, whilst he reads the Word under holy influences, and that there is a kind of unfolding or unswathing, somewhat like the breaking of the shell, encompassing an almond, and the casting away the shell, so that the naked almond passes into heaven, and is received by the angels; and also like a seed cast into the earth, and being there stripped of its outward coats, puts forth its germ. That seed is the Word in the sense of the letter, and the germ thence put forth is the spiritual sense, and this latter passes to the angels, but the former rests with man; still, however, that seed remains with man in his mind, as in its ground, and in time produces its germ, and fructifies it, if man, by the seeds of life, which are the truths of faith, and the good things of charity, is joined with the Lord, and thereby consociated with the angels. The above rulers are further admonished to receive thoroughly this belief, that the Word in its bosom is spiritual, because it is divine; and that unless they receive this belief, they may be seduced by satans, even to deny the sanctity of the Word; in which case the church disappears amongst them. This further argument is also urged with them, that if they do not believe the internal sense of the Word, the Word may finally come to appear to them as an unpolished and unconnected writing, or as a book full of all heresies, inasmuch as from the literal sense, as from a kind of lake, heretical principles of every sort may be drawn forth and confirmed. Those afterwards, who believe the internal sense of the Word, are received into companies of angelic spirits, who are in process of time elevated into heaven and become angels; but those who do not believe, are removed apart to companies of spirits, who in process of time, are cast into

hell, and become satans. They are called satans in hell, who in the world had falsified the truth of the Word, and who, in consequence thereof, had imbibed false principles, insomuch that they could no longer see anything of truth."

LETTER III.

To Dr. Oetinger.

"I. To your interrogation, *Whether there is occasion for any sign, that I am sent by the Lord, to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who, nevertheless, crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. (Luke xvi. 29, 30, 31.) The sign, given at this day, will be an *illustration*, and thence a *knowledge* and *reception of the truths of the New Church;* some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles. *Yet one token may perhaps still be given.*

"II. You ask me, *If I have spoken with the Apostles?* to which I reply, I have spoken one whole year with Paul, and also of what is mentioned in the Epistle to the Romans iii. 28. I have spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the warning of an angel, he had received the doctrine of salvation by faith alone, merely with the intent that he might make an entire separation from popery. But with the angels I have conversed these twenty-two years past, and daily continue so to do; with them the Lord has given me association, though there was no occasion to mention all this in my writings. Who would have believed, and who would not have said, shew some token that I may believe? and this every one would have said who did not see the like.

"III. *Why from a philosopher I have been chosen to this office?* Unto which I give for answer: to the end that the spiritual knowledge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial world, may be seen in the treatise *On Heaven and Hell*, 87—115. I was, on this account, by the Lord, first introduced into the natural sciences, and thus prepared from the year 1710—1744, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honour or profit, but merely for the sake of truth itself: for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the "*way and the truth.*" (John xiv. 6.) But he who professes the love of truth for the sake of honour or gain, sees truth from his own self-hood, and to see from one's self, is to see falsity. Falses confirmed shut the church, but truths, rationally confirmed, open it. What man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the Protestant Church, viz., that in theological matters, reason shall be held captive under obedience to faith, locks up the church; what can open it, but an understanding enlightened by the Lord? *Revelations Revealed*, 914.

"I am very sorry that you have suffered persecution for translating the work *On Heaven and Hell* into German; but what suffers at this day more than truth itself? How few there are who see it! nay, who will see it; therefore be not weary, but indefatigable in defending the truth.

"EMANUEL SWEDENBORG.

"Stockholm, Nov. 11, 1766."

EXTRACT OF A LETTER

FROM

DR. BEYER TO DR. OETINGER,

AT MURRHARD.

Dr. Oetinger corresponded with Dr. Beyer, to whom he stated several objections respecting Swedenborg's writings; the following letter contains these objections and their refutation. These objections, it is evident from what Oetinger afterwards wrote in his different works, and especially in that entitled "*The High Priesthood of Christ,*" (see above pp. 204—206,) were to a great extent, if not entirely, removed. Dr. Beyer's letter is as follows:—

"I could wish that you and Swedenborg, as being two eminently learned and honest men, entertained the same opinions; but notwithstanding the difference which subsists between you on theological points, your indefatigable and unalterable love for truth, which shines so conspicuously, gives me an assurance that it will very shortly be removed; yea, that you will even accede to Swedenborg's sentiments with a full assent, should you be pleased, and would your duties permit you, to take a deeper and more general view of all his writings.

"For myself, whilst I am reading, neither his name, nor the dignity of his person, passes before my eyes, which he indeed himself wishes to extinguish, in order that the reader may only hold in honour the holiness of the subjects on which he treats: and I am no longer led to inquire, by what deep attainments in sciences and philosophy he had arrived at celebrity before the year 1745, but my whole endeavour is, to acquire a rational judgment of his theosophical doctrines, according to the true Biblical theosophy. Besides, it is impossible to see

divine things, such as all those which relate to the kingdom of the Lord, heaven, and the church, in any other than a divine, that is, heavenly light. Such things can receive no light from the light of nature, or the sun of the natural world, or as we may say, from the pomp of all natural sciences, which fall under the name of philosophy, and the merely human understanding, be they as pure as possible. Undoubtedly, what is superior can flow into what is inferior, but not *vice versâ* ; and the truths derived from heaven can illustrate and correct the truths derived from the world, but not these the former. We certainly stand in need of illumination from the Lord and Saviour through the heavens, to be enabled to understand what is spiritual and celestial, which may then be confirmed with man, through rational and natural sciences, provided we do not believe that power and strength are derived from the latter. I also remember that Swedenborg no where depends, in his theological writings, upon the scientific philosophical principles he had learned before, or argues from them ; still less does he draw forth his arguments from mechanical philosophy ; from the motion, rest, figure, position, or properties of matter ; from natural phenomena ; nor does he defend the nature and property of spiritual things by them, forasmuch as they are as distinct as the poles from natural things, although they coincide in appearance ; at the same time that he has himself a knowledge of this branch of philosophy, and strongly recommends the pursuit of it to others. He says, that he is indebted for all his theosophical doctrines, and all the clear explanation of the holy prophecies, to the Word of God alone, and to the illumination of the Lord. But in proportion as we form a more imperfect view of these things,—the more we are careless in suffering the true knowledge of God to obtain a right form in our hearts,—and the less we meditate upon the infinite wisdom and divine holiness of the Word, unendowed with a right conception of it, the further we are removed from the science of all sciences, which is called the science of correspondences.

" An illumination comes from the Lord our God ; the

Word of enlightening wisdom is the truest mirror: the science of correspondences supports the spiritual sight, a sight which cannot be dispensed with. What our views therefore ought to be, respecting these three fundamental points, may be clearly learned from *The New Jerusalem and its Heavenly Doctrines*, 280—310, and 249—266; only let us not spare the trouble to examine more deeply other individual important passages from the *Arcana Cœlestia*, along with the peculiar treatises on the *Doctrine of the New Jerusalem concerning the Lord*, and *concerning the Sacred Scriptures.* Respecting the science of correspondences, it is not probable that any person can conceive any idea of them, who thinks it a labour to acquire an intimate acquaintance with the treatise *On Heaven and Hell*, 87—115; as well as the remarkable passages in the *Arcana Cœlestia*, 2987, and the following numbers, and especially the general idea of them, 7550. Being therefore persuaded, from the high esteem in which you hold everything that is divine, that you will spare no pains, be they ever so great, to maintain the truth as it is presented to us in unshaken dignity, I proceed, and with your approbation, more confidently, to examine, with becoming modesty, the objections you have advanced against his writings.

"1. You say that Assessor Swedenborg had not been called to give an interpretation of the Scripture, but to make known in these our days, the things he has seen and heard in the spiritual world.

"2. You attribute to him that he does not follow the literal meaning.

"3. You think that he leads to a doubtful and uncertain explanation of most passages in the Scriptures.

"4. That he rests more upon the science of correspondences, than upon the clearest expressions of the Sacred Word.

"5. That he invents things repugnant to the declaration of Scripture, respecting the White Horse and the White Horses, the Resurrection from the Dead, the Last Judgment, the New Heaven and the New Earth, and the Holy City, the New Jerusalem.

"6. That he offends mightily against the analogy of faith, and teaches the doctrine of the Trinity, not as the apostles have done, but according to the Schwenkfeldian method.

"7. That he diminishes the authority of Paul, by not ascribing to his writings the title of the Word of God.

"8. That he is not introduced to celebrity by signs and wonders, at least he does not bring them forth as open credentials, and that the divine seal is wanting.

"9. That the prophecy of the New Jerusalem, which within two years was to have been fulfilled, is refuted by its non-accomplishment.

"10. That the interpretation of the Apocalypse seems to have been introduced in favour of the new invented church.

"The above are nearly all the general points of objection, which I find in your writings advanced against Swedenborg; after I have laid open to you in truth and simplicity what I have to oppose to each of these objections, you will judge yourself, whether they justly or unjustly deprive him of his credit.

"1. In a conversation, during which I asked Swedenborg many questions, I received from him, in the year 1767, amongst others this answer: 'That it had been forbidden him to apply to the reading of dogmatical and systematical writings, until the heavens were opened to him, and for this reason, because by the study of such writings, groundless opinions and inventions might easily insinuate themselves into the mind, which might in process of time be hard to eradicate. Therefore, (says he,) when the heavens were opened to me, I was obliged to learn the Hebrew language, as well as the correspondences in which the whole Bible is written; which has been a motive for my reading the Word of God more frequently; and as the Word of God is the fountain from whence the whole of theology must be drawn, I acquired thereby a capacity to receive instructions from the Lord, who is the Word itself.' He has likewise, in a letter from Stockholm, dated 14th November, 1769, given me a description of the state of his earliest youth. 'From

my fourth year (says he,) to my tenth, I was constantly engaged in meditations about God, salvation, and the spiritual affections and states of men; I have often uttered things at which my father and mother marvelled, who would say, that angels altogether spake through me: from my sixth to my tenth year, it was my delight to discourse with the clergy concerning faith, that love is the life thereof, and that the love which gives that life is love towards our neighbour; that God gives faith to every one, but only those accept of it who practice that love: at that time I knew of no other faith, than that God created nature, that He preserves it, and gives wisdom and understanding to men; of that doctrinal assumed faith, which says that God the Father applies the righteousness of His Son to whomsoever and whensoever He wills, even to those who have not repented, I knew nothing at that time, and if *I had known it*, as I do now, it would have been far beyond my understanding.'* Hence it may be accounted for, in my opinion, (continues Dr. Beyer,) how an assessor of the Metallic College can maintain the character of a theologian, if his indisputable erudition be also taken into consideration; and a theologian too, who is free from prejudice, and far more enlightened than the unintelligible Behmen.

"If the theology, which is now-a-days in vogue, should be stripped of all inventions and conclusions from reasoning, what, pray, would there be left remaining?

"Let the history of doctrines be consulted, and an inquiry be instituted, at what periods of the world, under what opportunities, and under what founders, theology has grown to its height; and it will be immediately seen, that most of the prevailing doctrines are modern, and that they have been extended and spread abroad through human authority, grounded upon perplexed reasonings. It is, therefore, better to forget them, or to lose sight of them, than to acquire them; yea, while we hold any of them in esteem, the true doctrine is altogether denied admittance; wherefore Swedenborg, agreeably to the

* See the letters adduced above pp. 165—181.

private communication which he imparted to me, and which I have above related, did himself derive from the Word alone, under the instruction of the Lord, those doctrines which are taught in heaven; and if he does understand them, and has the felicity to read also in heaven that Word, which is there preserved, and which corresponds with our Word as to every particular (for correspondences are natural truths and speculums of celestial things,) in the sense which is adapted to the celestial spirits, (*Doctrine of the New Jerusalem*, 70—75, likewise *Last Judgment*, 57.) can there be any apprehension, but that he may assuredly be a true interpreter of the Scriptures? When you say you consider him as one who is constantly advancing his visions, or rather *memorable relations*, I do willingly admit it. But in the *Arcana Cœlestia*, 1967, and elsewhere, passages which deserve your attention, give a satisfactory information of the difference which subsists between a prophet and a visionary; if you please you may add to the above also 1806, 1786; from *The Divine Providence*, 134; and from *The Heaven and Hell*, 76, 249. The inmost, or celestial meaning of the Word, is itself the right doctrine of the church; the Word yields the doctrine, and the doctrine is the whole of the Word: now this cannot be taught better, by any means, than through a seer, forasmuch as it cannot be seen without an especial illumination, which a seer enjoys above others, his sight being opened by the Lord into the light of heaven.

"II. I do not know that any man ever treated the subject of the literal sense of the Scriptures as of greater holiness than the author in question; we may, therefore, directly and openly meet the accusation with which he is attacked, as one who speaks meanly and slightly of the literal meaning of the Scriptures, and, consequently, has committed errors. In the *Arcana Cœlestia*, 7055, he proves, in a masterly manner, that the very words of the Scripture have been inspired In the *Doctrine of the New Jerusalem, concerning the Sacred Scriptures*, which is professedly a work devoted to this new inquiry, he proves, with the most comprehensive and unshaken

arguments in my opinion, that the literal meaning is the basis upon which the whole superstructure of the celestial and spiritual meaning of the Word rests, 37; that in the literal meaning, divine truth is to be found in its fulness, holiness, and power, 50; that the doctrine of the church must be derived from the literal sense, and be confirmed thereby, 53; that through the literal meaning of the Word, a conjunction is to be obtained with the Lord and consociation with the angels; and in 80, that in each there is a close communion of the Lord with the church, and thence a conjunction of good with truth. Let the subject be only closely investigated, and not superficially looked into. In the same manner I should wish to be considered and properly weighed the *Arcana Cœlestia*, 1400, 1644, 6222, 9407; *Apocalypse Revealed*, 1; not to mention other passages which are quoted from the *Arcana Cœlestia*, in the *New Jerusalem and its Heavenly Doctrines*, 262. It is therefore manifest, that Swedenborg does not reject and despise, as he is so strongly charged with doing, the diligence necessary to be used in labouring to attain the knowledge of the literal sense of the Word, as if the same were useless; so far from it, that he has not only approved of that earnest application by his own example, but even has recommended it, in the passages that I have referred to above: for the purer and clearer the vessel is, out of which we drink a generous cordial, the more grateful and effectual will that cordial prove; and the more accurately a man is instructed in Holy Writ, agreeably to philology,* or a correct knowledge of the Sacred Text in its letter, or literal meaning, the more he is brought into a capacity to apprehend, with greater certainty, perfection and clearness, the true meaning of any passage of Scripture which presents itself. As to my genuine opinion upon this subject, it may be seen from a short discourse upon the twofold method of interpreting the Sacred Scriptures, which I annex to this letter by way of appendix.

"III. With respect to the difficulty, which, dear and reverend Sir, so much affects you, namely, that Sweden-

* In the *Intellectual Repository* it is "*philosophy*," but this is a mistake: in the original it is *philology*.

borg, in some passages, has taught that the literal sense perishes as a shell, without use, and that thereby the author contradicts himself; the manner in which we are to understand this, will be made clear to our satisfaction by a diligent consideration of 1871, in the *Arcana Cœlestia*, taken in their connexion with what I have said above, and what I have further to remark. In the other life, where man is a spirit, the natural and material ideas, which derived their origin from the literal sense, which sounds terrestrial and worldly, perish, and do not appear again, forasmuch as the internal, spiritual, and celestial, meaning succeeds them, which is accommodated to the nature of spirits; and even in this life, while man fixes his attention upon the light of heaven, he does not so much observe the literal words and forms of expression of the Scriptures. This circumstance also takes place in private and general conversation, when ignorant and simple people count words, but the wise insist chiefly upon the purport and meaning of the speaker: some will recount verbatim the fine and ornamented expressions, while others despise, and even forget, the phraseology, but retain and weigh the importance of the subject. The wiser a man is, the less solicitous he is about words; it becomes a prudent man, carefully to weigh the things themselves, and not to adhere solely to the external, that is, the literal form of the discourse;—how much more, then, does it behove that man so to do who looks above nature. Hence it is evident, that the literal sense of the Word stands in analogy to the state of the inhabitants of the respective worlds. On this occasion, it may not be useless to consider and weigh with proper attention, the *Doctrine of the New Jerusalem concerning the Sacred Scriptures*, 65, 66; also *Arcana Cœlestia*, 2395, and *Concerning the Intercourse between the Soul and the Body*, 12. The chief obstacle which prevents most of the learned from thinking and speaking with proper accuracy of the letter of the Scripture, is undoubtedly this, that they dispute with too much insipidity, and disparage the divine Word and truth, which chiefly originates in their ignorance of the spiritual nature of things, because they are misled through the materiality of their ideas;

but if we give a thorough consideration to the *Doctrine of the Sacred Scripture* above mentioned, and withal consult the *Arcana Cœlestia*, 2763, 7055, 9094, with the *Heaven and Hell*, 254, and the *Apocalypse Revealed*, 945, we shall be struck with such an astonishment at the Sacred Scripture, as to acknowledge how very wrong it is to startle so much at writings similar in their nature.

"IV. This consideration relieves me from the necessity I should otherwise be under, of saying something respecting the science of correspondences, as being highly necessary for the interpretation of the divine prophecies; nor will it cost any man much labour, to see into the meaning of the Word, divested of its material clothing; for example, how the words, *house, city, Jerusalem,* and others, do and can contain something internal, as oil within the fruit; I say it will not cost any man much labour, who will not esteem it unworthy of him to give a thorough reading to those demonstrations, contained in the small volume on *The White Horse*, 1—5, and the *Apocalypse Revealed*, from the beginning to the end, and especially 907.

"V. Respecting the Last Judgment, and Swedenborg's explanation of the New Heaven and the New Earth, his work on these subjects, published in 1757, with its continuation in 1763, presents to us a sound knowledge concerning them. As to the doctrine of the resurrection, he everywhere sets at rest the acute understanding upon that subject, and that by arguments which he derives from the nature of both worlds: an intellect which extends itself above the world and the senses, sees very easily that his sentiments are by no means contrary to the Scripture, but, on the contrary, do altogether coincide with it.

"VI. But more important seems to be the charge, which you do not hesitate to bring against Swedenborg, namely, that he pays no regard to the analogy of faith, and in his doctrine respecting the most Holy Trinity, does not hold with the apostles, but with Schwenkfeld. This, I must allow, is a very great and a very important

error, which would eclipse every other excellence, if it were not visible that this charge cannot be attached to Swedenborg, and that the very way in which he unfolds this point is sufficient of itself to clear him from it. It may be admitted that the Schwenkfeldian doctrine, as being more easy to amend, may have the pre-eminence over others, but at the same time I believe it will require no great penetration to discover that Schwenkfeld and Swedenborg do not entertain the same principles. I wish, however, you would take the trouble to learn from my small treatise respecting the plan of St. John's writings, which I have annexed to this letter, that Swedenborg's doctrine on this point is justly held to be apostolic.

"VII. But you, reverend Sir, and your much esteemed colleague, Mr. Seitz, suppose that our great author has committed a blameable error respecting the sacred authority of Paul, by not acknowledging his and the other apostolic writings to be canonical, by refusing them the dignity of the Divine Word; this will be best cleared up, by a letter of Swedenborg himself, which he wrote to me from Amsterdam, the 15th of April, 1766, as follows:—'With regard to the writings of Paul and the other apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of the Word, as are those of David, of the prophets, of the evangelists, and of the Revelation of John; the style of the Word consists, throughout, in correspondences, and thence has a direct and immediate communication with heaven; (*Doctrine of the New Jerusalem concerning the Sacred Scripture*, 113.) but the style of these dogmatic writings of Paul, and the other apostles, being different, their communication is only mediate or indirect. The reason of this diversity of style is, that as the rules and tenets of the Christian Church were to be formed from these writings of the apostles, the style used in the Word would not have been proper for the purpose; which required plain and simple language, suited to the capacity of all readers. Nevertheless, the writings of the apostles are to be regarded as excellent books, and to be held in very high esteem,

inasmuch as they insist on the two essential articles of charity and faith, in the same manner as the Lord Himself has done in the gospels, and in the Revelation of John; as will appear evidently to any one who studies those writings with attention. In my *Apocalypse Revealed,* I have pointed out that passage, (Romans iii. 28.) which has been so misunderstood, and so imperfectly explained, as to have given rise to that erroneous doctrine of justifying faith, so fatally introduced into the reformed churches.' Let us now judge of this charge alleged against him. In truth, I could more readily and speedily do away with many of the errors with which he is reproached, and from which he must be freed, if you, reverend Sir, would allow me to introduce, instead of my own arguments, Swedenborg's own defence, as exhibited in his writings, for surely there never was a man who wrote in such agreement with Scripture and reason.

"VIII. Miracles and prophecies carry no proofs of an enlightening conviction; besides we dare not look for them at this period of the world To satisfy ourselves upon this point, let us examine Matt. xii. 32, 39, xvi. 4; Mark viii. 11, 12; Luke xii. 5, 7; John xx. 29, and what Swedenborg himself says in his *Angelic Wisdom concerning the Divine Providence,* 129, 135, and *Conjugial Love,* 535. To me it appears that the most divine seal, and the one most suitable to the state of all men, respecting Swedenborg's case, is this, that his principles harmonise with sound reason, and that a lover of his writings will find his way cleared by their means from so many doubts, so many contradictions, and so many doctrines revolting to sound reason. Truth, as far as it deserves this name, cannot but be comprehensible and in agreement with itself, if we are disposed to view and consider it in its own ground, and in its own order; but who can reach those higher truths,—I mean those divine, and, consequently, hidden ones,—without a revelation from God? These Swedenborg has brought to light, and by no means ascribes them to his own researches, as several passages in his writings clearly prove; for example, *Angelic Wisdom concerning the Divine Providence,*

135, and the latter part of the preface to the *Apocalypse Revealed;* also in the work concerning *Conjugial Love,* **532**: and surely mankind never received the revelation of heavenly and divine truths with greater marks of certainty than the present; if, therefore, they are not accepted, when they are now so rationally presented, it cannot be expected that their acceptance can be accomplished by the assistance of miracles and prophecies; for how can heavenly doctrine become ours, if it be not accepted with our will and understanding? That Swedenborg has knowledge of hidden occurrences, has been proved by a few well attested instances, but he is no ways disposed to avail himself of them to procure assent and credibility to his writings.

"IX. And further, reverend Sir, I would not wish you to take Swedenborg's declaration, in the conclusion of his work upon *Conjugial Love,* respecting the future publication of his doctrines, as if thereby he meant to set himself up for a prophet, and to maintain that in the course of two years the New Church would be established. It is the doctrine of that church, to which he alludes, and which he promised in two years should be published, which accordingly took place.* For in a letter which he wrote to me from Amsterdam on the 20th of April last, he mentions as follows:—'I wonder that your suit and controversy still continue at Gottenburg, against which I will urge a complaint at the next Diet, when I shall transmit the *Universal Theology of the New Heaven and the New Church,* which will appear in print at the

* This will be better understood when the reader is informed, that at the end of the work on *Conjugial Love,* E. S. gave a list of the theological works previously published by him, and concludes with saying, "*Intra biennium videbitis doctrinam Novæ Ecclesiæ a Domino prædictæ in Apocalypsi, xxi. xxii., in plenitudine;*" that is, "In two years you will see the doctrine of the New Church foretold by the Lord in the Apocalypse, xxi. xxii., in its fulness," or "at large;" alluding to the publication of the work entitled *True Christian Religion, containing the Universal Theology of the New Church.* That a learned man should have construed this notice into a prediction of the speedy *reception* of the New Church doctrine is not a little extraordinary.

end of June. I will send two copies to each member of the Diet, and request that they may appoint from all the respective orders, an assembly of deputies to give their final decision.'

"But previous to this, he wrote me a letter from Amsterdam, dated the 15th of April, 1769, wherein he informs me, 'That he had often been questioned there, respecting the New Church, and that his answer to the inquiries was, that it will increase by little and little in proportion as the doctrine of justification and imputation gradually lose ground, which probably will take place in consequence of the treatise entitled, *A Summary Exposition of the Doctrine of the New Church.* It is known that the Christian Church did not gain an immediate ascendancy after the Resurrection of Christ, but increased by degrees: and in this manner the words of the Revelation are to be understood; *The woman did fly into the wilderness, where she was nourished for a time, and times, and half a time, from the face of the serpent.* (Apoc. xii. 14.) The serpent and the dragon is the false doctrine.'

"X. I will leave it now to the judgment of candid minds, (amongst whom I reckon and respect yourself, reverend Sir, with your son-in-law Mr. Seitz, and the sincere Karg, to whom I beg my respects,) whether they can regard the New Church, to which the whole Revelation of John refers, as a Swedenborgian invention, or not rather undoubtedly consider it as a work of the finger of God and our Lord, and as a church which is to be looked for with the most earnest desire.

"What man could invent such things of himself, asks Swedenborg in his *Continuation of the Last Judgment,* 7; and, accordingly, when I shall have heard, that what I have now written, though too long for a letter, yet considering the importance of the matter, too short, has not displeased you, though in all the points I may not have given full satisfaction, I shall count it not a very small gain.

"Since Doctor Rosen, who is at Stockholm, and myself, have not in express terms renounced the Swe-

denborgian doctrines to the king, our affair is consequently before the council of state, where it is to be further investigated and judged. The illustrious author, Swedenborg, wrote to me from Stockholm as follows:—'I know that the Lord Himself, our Saviour, will protect His church, especially against those who are not willing to enter by the true door into the fold, that is into heaven, who are called thieves and murderers, so says the Lord Himself, *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door: by Me if any man enter in, he shall be saved.* (John x. 1, 9.) I have been told from the Lord, through an angel from heaven, that I may securely sleep upon my pillow during the nights, which are to be understood to mean the darkness in which the world at present lies with respect to the church.'

"But this may be enough for the present; farewell, my dear Sir: as a man that loves the truth above all things, continue your affection towards me, who am likewise a worshiper of truth.—I am, your humble servant,

"GABRIEL ANDREW BEYER.

"Gottenburg, June 15, 1771."

SWEDENBORG'S LETTER

TO

DR. MENANDER, ARCHBISHOP OF SWEDEN.*

"MOST REVEREND DR., &c.,

"I have the pleasure of sending you a small work which I published in my youth, on a new method of

* This letter was first published in 1785, in the French Translation of Swedenborg's work, entitled, *Intercourse between the Soul and the Body.* (See Dr. Tafel's Documents concerning the Life of Swedenborg, p. 331.) The date is not given; but as it was evidently written immediately after the publication of *The Apocalypse Revealed,* which appeared at Amsterdam in 1766, the letter was most probably written in that year.

finding the longitude both by sea and by land, by lunar observations,* a work which has just been re-published at Amsterdam, and which has been submitted to the examination of the learned societies and academies. You will greatly oblige by forwarding a copy of it to the professor of astronomy at Abo, in order, that if he find this method suited to his genius, and worthy of his application, he may put it in practice. In foreign countries several persons at present employ this method of calculating the ephemerides by pairs of stars, and a great advantage has already been experienced from those which have been made for some years past.

"The Apocalypse is now explained, or rather revealed, but I have not yet had an opportunity of sending to your Reverence any copies of it, and also to the library. Please to inform me, to whom I shall entrust it here, in order to send it to you at Stockholm.

"Several persons are now occupied in examining whether this is actually the Consummation of the Age, and at the same time the Coming of the Lord, and the Commencement of the New Church, which the Lord will establish. There are those who believe that the present faith, which is a faith in God the Father for the sake of the Son, is the very faith which saves man; but it is demonstrated in *The Apocalypse Revealed,* that this faith has destroyed the church, and that it has abolished religion, and that consequently it has so entirely laid waste and consumed every thing that constitutes divine worship, that there is no longer any genuine goodness and truth in the church, and that the works which are called the fruits of this faith are nothing else but the '*eggs of the cockatrice,*' mentioned in Isa. lix. 5. They, therefore, who have confirmed in themselves this faith with its '*spider's web,*' and who believe that the good works which they do, are the fruits of this faith, are grossly deceived, and are in a kind of delirium from

* The title of this work is, *Methodus nova inveniendi Longitudinis Locorum Terra marique, ope Lunæ,* which during the author's lifetime passed through three editions. (See above p. 9.)

which they cannot be withdrawn but by renouncing the confirmations of this faith, and by adopting the genuine faith in the Lord Jesus Christ, who is the only Object of love and worship, in whom is the Father, for '*whoso seeth Him seeth the Father.*' But concerning this faith, I refer you to the little work entitled. *The Doctrine of the New Jerusalem concerning Faith*, 34—37.

"The falsities of the faith prevailing at the present day are the following: I. That the Lord has taken away the damnation of the law: whereas he has not taken away a single point, indeed, every one will be judged according to his works, as Paul asserts in Romans ii. 13, and in 2 Cor. v. 10, and in other passages. But the Lord has taken away damnation in general, that is, subjugated the powers of hell, by His coming into the world, without which '*no flesh could have been saved.*' II. That the Lord has fulfilled the law is, indeed, a truth, for by that means He alone has been made justice and righteousness, but by that he does not deliver man from the obligation of the law [of the ten commandments], for the Lord fulfils it daily in those, who shun evils as sins, and who in worship address Him alone; for those who shun certain sins, which they discover in themselves, are kept in the intention of shunning all sins as soon as they come to their knowledge. III. That the merits of the Lord are imputed to man, which doctrine is maintained at the present day, is an entire impossibility; the merits of the Lord are in general two,—first, that of having subjugated the hells, and second, that of having glorified His Humanity, or of having made it divine; these merits could not possibly be imputed to any man, for they are infinite and divine; but by them the Lord has acquired the power of saving all who come unto Him, who address their worship and prayers to Him, and who examine themselves, and shun all evils they experience in themselves as sins against God. IV. It is an error to address God the Father, and to supplicate Him to have mercy for the sake of His Son, and to send His Holy Spirit; this mode of worship and of supplication is directly contrary to the truth, for the truth teaches us to address the Lord alone,

in whom dwelleth the Father, and through whom only can the Father he approached and worshiped; moreover, the common mode of supplicating the Father for the sake of the Son, involves a clear and distinct idea of *three gods*, and gives rise to the belief that the Father, Son, and Holy Spirit are three separate and distinct divine beings; if also it is asserted that by the Son His Humanity is understood, then concerning the Lord a divided idea is entertained, or an idea of two distinct beings. V. The assertion that man is justified by this faith alone, provided he have it with assurance and confidence, is absolutely false; a plain proof of this, without adducing any others, may be seen in Romans ii. 10. In such a faith there is neither truth nor goodness, and consequently nothing of the church, nor of religion; *for it is the truth of doctrine which makes the church, and the good of life which constitutes religion.* VI. They say, moreover, that good works, or the goods of charity, are the fruits of this faith, whilst, at the same time, not a single writer on theology has ever yet found the connexion which this faith has with good works; yea, it is positively asserted, that good works cannot even preserve or support this faith, and that they are only moral and civil actions, which do not in the least contribute to the salvation of the soul. VII. That the saying of Paul, in Romans iii. 28, on which the theology of the present day, as to salvation, is founded, *is falsely understood,* I have clearly demonstrated in *The Apocalypse Revealed,* 417.

"Besides these enormous errors, there are also an infinity of others, which I omit to mention here, by which it clearly appears, that if any one produces the fruits of such a faith, he really produces the '*cockatrice' eggs,*' mentioned in Isa. lix. 5. For it is taught in the doctrines of the New Church that faith can never produce the goods, or good works of charity, as a tree produces its fruits, *but that the truths which are called the truths of faith teach us how we ought to think of God, and how we ought to act towards our neighbour, and that charity receives these truths in good works, as the fruit receives the sap and juices of the tree;* consequently,

the fruit, or the good works, which are said to accompany the present faith, of which we have been speaking, have no other sap or juices than those contained in the confirmations of what is false, and these falsities are contained in the supposed good works which are said to accompany that faith; of this, however, man is ignorant, but the angels perceive and know it very well.—I have the honour to be, &c.,

"EMANUEL SWEDENBORG."

SWEDENBORG'S LETTERS

TO

THE SWEDISH AMBASSADOR,

AND TO

THE SECRETARY OF STATE.

To his Excellency the [Swedish] *Ambassador.*

"I passed the winter at Amsterdam, and during that period published an explication of St. John's Revelation, entitled *Apocalypsis Revelata,* containing secrets hitherto unrevealed. I have sent your Excellency twenty copies of the same. Messrs. Howen and Zoon are acquainted with the captain who has the care of them. Of this work I have sent two copies to the Cardinal de Rohan, two to the Royal Society of Sciences, two to our Secretary of State, and one for the Royal Library. In the same work are inserted various *memorable relations* of my intercourse with the spiritual world: they are separated from the text of the work by asterisks, and are to be found at the end of the explication of each chapter. As they contain several remarkable particulars, they may

probably excite the reader to their first perusal. Besides this, I have published a new method of finding out the longitude, which I discovered in my youth. Of this I send your Excellency ten copies, to communicate to those who have a knowledge of astronomy. If your Excellency pleases, should a suitable opportunity present itself, I shall esteem it a favour, if you will send two copies to the Royal Society at Berlin. I shall set out this week for London, where I purpose staying about ten weeks; and shall be informed by Baron Nolken, if the book is arrived.—I remain, &c.,

"EMANUEL SWEDENBORG."

To the [Swedish] *Secretary of State.*

"I have at last finished the explication of St. John's Revelations; circulated them round to all the the universities in Holland, Germany, France, and England; and am going to send seventy copies to Stockholm, of which your honour will please to take ten, and give five to the following senators: Senator Hôpken, Senator Scheffer, and Nordencrantz, Councellor of Commerce, Bishop Menander, and Bishop Serenius; the other five you will be pleased to dispose of amongst your friends. I desire the remaining sixty to be kept safe until I return home, meaning to distribute them amongst the academies and libraries in Sweden, and to clergymen qualified for a more than ordinary station. I design to present four to the court, and the remainder to the universities and seminaries in foreign parts. Sir, it will give me great pleasure to hear of yours, and your dear father's welfare. —I remain, &c.,

"EMANUEL SWEDENBORG.

"P.S. I shall depart this week for London."*

* There are no dates to these two letters; but as they were evidently written immediately after the publication of *The Apocalypse Revealed*, it is most probable that the date would be 1766, the year in which that work appeared.

SWEDENBORG'S LETTERS

TO THE

LANDGRAVE OF HESSE-DARMSTADT,

AND TO

HIS MINISTER, M. VENATOR.*

LETTER I.

To the Landgrave of Hesse-Darmstadt.

"On the reception of your obliging letter, I was uncertain whether it was signed by you, most Serene Duke, or by some other person. I communicated the subject of my uncertainty to M. Venator, your minister, on his calling on me, who removed my doubt. I have deferred replying to your letter till I had received from the press the work entitled *True Christian Religion, &c.*, of which I send your most Serene Highness two copies, by the stage which leaves this city every day for Germany. As to the work called *Arcana Cœlestia,* it is not to be obtained any longer either in Holland or England, all the copies of it having been sold: but as I know that there are some in Sweden, I will write to the persons who have them, to know whether they will sell them at any price. I shall communicate their anwer to your Highness as soon as I receive it.

"In your gracious letter, you ask, how I attained to be in Society with angels and spirits, and whether that privilege can be communicated from one person to another. Deign, then, to receive favourably this answer.

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* See Dr. Tafel's "*Samlung von Urkunden, &c.,*" or, Collection of Documents concerning the Life of Swedenborg, p. 339, and following.

"The Lord our Saviour had foretold that He would come again into the world, and that He would establish there a New Church. He has given this prediction in the Apocalypse xxi. and xxii., and also in several places in the Evangelists. But as he cannot come again into the world in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of this New Church in his understanding, but also publish it by printing; and as the Lord had prepared me for this office from my infancy, He has manifested Himself in person before me, His servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favour of the Lord, in regard to me, has only taken place for the sake of the New Church which I have mentioned above, the doctrine of which is contained in my writings. The gift of conversing with spirits and angels cannot be transmitted from one person to another, unless the Lord Himself opens the spiritual sight of that person. It is sometimes permitted to a spirit to enter into a man, and to communicate to him some truth; but it is not granted to the man to speak mouth to mouth with the spirit. It is even a very dangerous thing, because the spirit enters into the affection of man's self-love, which does not agree with the affection of heavenly love.

"With respect to the man tormented by spirits, I have learnt from heaven that that has befallen him in consequence of the meditations to which be has devoted himself; but that, nevertheless, there is no danger to be apprehended from them, because the Lord protects him. The only method of cure for him is to convert himself, and to supplicate the Lord our Saviour Jesus Christ to succour him.—I remain, with respect, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, 1771."

LETTER II.

To the Landgrave of Hesse-Darmstadt.

"I have received and read with pleasure the letter with which your Highness has honoured me. I hope that the work just printed, under the title of *The True Christian Religion*, has now reached you. You may write, if you please, to the learned ecclesiastics in your duchy, to give their judgment concerning it; but I pray you to choose among them those who love the truth, and who love it only because it is the truth. If you take others, they will see in this work no light, but only darkness. That which is reported of the daughter of the Prince Margrave in Sweden, is a fiction invented by some foolish novelist, and I never even heard of it before. As to that which is related of the brother of the queen of Sweden, it is entirely true; but it should not be regarded as a miracle; it is but one of those *memorabilia*, of the same kind as those inserted in the book just mentioned, concerning Luther, Melancthon, Calvin, and others. All these *memorabilia* are but testimonies that I have been introduced by the Lord into the spiritual world, as to my spirit, and that I converse with spirits and angels. It is true also that I have conversed with a person mentioned in the journal you cite, and, six months ago, with the deceased Stanislaus, king of Poland, in a certain society where he was, and where it was not known who he was. He made all the happiness of his life consist in remaining thus unknown in these assemblies, and in conversing there familiarly with the spirits and angels as one of them. I afterwards saw him transferred to a northern region, where I learnt that he had been called by a society of Roman Catholics, over whom he presided. In the same way, I have often conversed with the Roman Pontiff, who has lately died. After his decease he remained with me a whole day; but it is not permitted me to publish any thing respecting his manner of living, or his state. You may see, if you will, what I have written in my last work, concerning the Pontiff who reigned some thirty or forty

years ago. Treat favourably, I pray you, whatever has relation to the honour of God.—I am, with respect, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, July 15, 1771."

LETTER III.

To M. Venator.

"I hope that my new work, entitled *True Christian Religion*, is now in your hands, and that the two copies, which I sent at the same time to the Landgrave, have reached him. I desire to have your judgment upon the subject there treated of, because I know, that, being enlightened by the Lord, you will there see in light, more than others, the truths which are there manifested in accordance with the Word. I send to day my reply to the letter which his Highness, your Prince, has recently sent to me; and by his orders, I speak to him of the conversations which I have had with two personages in the spiritual world. But these conversations, as well as that between the queen of Sweden and her brother when he was living, which was made known to me by him in the spiritual world, ought by no means to be regarded as miracles; they are only testimonies that I have been introduced by the Lord into the spiritual world, and that I have been in association with angels and spirits, in order that the church, which until now had remained in ignorance concerning that world, may know that heaven and hell exist in reality, and that man lives after death, a man, as before; and that thus there might be no more doubt as to his immortality. Deign, I pray you, to satisfy his Highness, that these are not miracles, but only testimonies that I converse with angels and spirits.

"You may see in the work above mentioned, that there are no more miracles, at this time; and the reason why. It is, that they who do not believe because they see no miracles, might easily, by them, be led into fanaticism. I have seen two volumes, in quarto, of miracles wrought

by the Abbé Deacon Paris,* which are nothing but falsehoods, being partly fantastic and partly magical; and it is the same with the other miracles of the Roman Catholics. Examine, I pray you, what I have said on the subject of miracles in that work. At this day, faith will be established and confirmed in the New Church, only by the Word itself and by the truths it reveals; truths which appear in light to the reader of my last work, which is itself an indication that the Lord is present and enlightens him. For every truth contained in the Word shines in heaven; and comes down from thence into this world, to those who love truth because it is truth.—I have the honour to be, &c.,

"EMANUEL SWEDENBORG.

"Amsterdam, July 13, 1771."

SWEDENBORG'S LETTER

TO

MR. WENNGREN,†

ONE OF THE MAGISTRATES OF GOTTENBURG.

"ESTEEMED FRIEND,

"I have received your letter, together with the records concerning the boy who can cure diseases; with respect

* This man was born in the city of Paris, in 1690, of a good family. He became a priest, took deacon's orders, and attached himself to the Jansenist, or high orthodox party. He renounced his inheritance, and devoted himself to poverty and labour; and at his death in 1727, was buried in the church-yard of St. Medard. In his life he had acquired a sort of celebrity, and the Jansenists made use of it after his death, to give them an advantage over their enemies, the Jesuits. Astonishing miracles took place, or seemed to take place, at his tomb, which it was impossible to account for or explain. The whole affair produced so much excitement and disturbance, that, five years after his death, the church-yard where he was buried was walled up by order of government.

† See above p. 90.

to him, I cannot at this time explain myself, because the subject of religion in regard to my intercourse with the spiritual world now makes a stir, as well here as in other parts of the country, and this would in some degree interfere with the subject. Some few days since, that private concern of my own was determined in the clerical assembly at the Diet. Whether the dean will be as satisfied now as he has been hitherto is best known at Gottenburg; the clergy and others will probably give some certain account of this next week, by letter: among his party there have been some merciless slanderers, the expressions of whom have fallen on the ground like fiery balls from the clouds, and become extinguished.—I remain, &c.,

"EMANUEL SWEDENBORG.

"Stockholm, Jan. 18, 1770."

REMARKS BY MR. A. NORDENSKJOLD,

ON THE

DIFFERENT EDITIONS OF THE BIBLE MADE USE OF BY SWEDENBORG.

We have seen above p. 168, that after Swedenborg's spiritual illumination had commenced he applied himself exclusively to the study of the Word, both as to its letter, in the Hebrew text, and as to its "*spirit and its life,*" or as to that spiritual sense which he demonstrates as existing in every part of the Holy Scriptures. It may be interesting to the present as well as to future generations, to know the different editions of the Bible which he made use of. This information is contained in the *New Jerusalem Magazine* for 1790, p. 87, where we read as follows:—

"Swedenborg possessed four editions of the Holy Bible in Hebrew:—

"I. That by T. Pagnini Montani, containing, fol. 1657, in which he made no remarks in the margin, as I was informed by the person who bought it at his sale.

"II. *Biblia Hebraica punctata, cum Novo Testamento Græco,* 8vo. of the edition of Manasse Ben Israël, 1639, Amsterdam. This was also without remarks.

"III. *Reineccii Bibl. Hebr. Lipsiæ,* 1739, 4to. This I have happily found; it is filled with remarks, and with the Latin translation of several Hebrew words, as also some observations on the internal sense. The book is much used. I shall add it to the collection of manuscripts.

"IV. *Bibl. Hebr. secundum Edit. Belgii Edvardi Vander Hoogt, cum versione Latina Sebastian Schmidii; Lipsiæ,* 1740, 4to. This book was given to the Rev. Mr. Fernelius of Schofde, for interring him at London, where he then was minister to the Swedish chapel. There is no remark in the margin, but a great number of lines and asterisks, at the most remarkable places of the Latin version, the original text not being in any manner touched; because, according to the expression of Swedenborg, 'The Word is perfect, such as we have it.' Of the New Testament in Greek, he had none besides that mentioned, No. II., and which is a fresh edition of that by Elzevir in 1624, made by Janson, and the edition of Leusden, Amsterdam, 1741, with the Latin version. It is probable he has followed this edition in translating the Apocalypse.

"Of the Latin translations of the Bible, he chiefly made use of that by Schmidius, Lipsiæ, 1740, after the time that he began the *Arcana Cælestia,* because he found this to be more literal and exact than all the others. Nevertheless, in all his quotations, and above all in the *Arcana Cælestia,* he has more exactly expressed the sense according to the original language. He has never followed the version of Arius Montanus, either of the Old or New Testament, as I have carefully examined and found to be the case. But he had four copies of the Latin translation of Castelliano, apparently for the purity of the language, which he was very studiously applying

himself to, before he learnt Hebrew in 1745. In his quotations of the New Testament, he only made use of the translation of Schmidius, first edition, which he sometimes has left, the better to express the sense of the Greek. From this it appears, that he always had the originals at hand. But with respect to the author's translations of Genesis, Exodus, and the Apocalypse, they are directly translated from the originals."*

SWEDENBORG'S ADDRESS

TO

THE ESTATES OF THE [SWEDISH] REALM,

AT THE OPENING OF THE GENERAL DIET OF 1761.

We have seen above p. 22, that, "as a member of the Equestrian Order of the House of Nobles, Swedenborg took his seat in several of the Diets of the Realm," and it appears that after his spiritual illumination had commenced, he, as much as other duties would permit, took an active part in fulfilling those senatorial obligations which were incumbent upon him, as a peer of the realm. (See above p. 22, note.) It has been so much the custom, in consequence of erroneous ideas in respect to genuine christianity, to separate what is natural from what is spiritual, that one might suppose, that Swedenborg, who is regarded by very many as the restorer, under an especial guidance of Divine Providence, of the genuine

* We wish to observe that Swedenborg required the absolute literal sense of Scripture as the basis of his spiritual interpretation, and as the Latin version of Schmidius was in this respect the most complete of any in existence, being an improvement on the literal version of Montanus, he preferred it, and in his very numerous quotations from the Word, especially in the *Apocalypse Explained*, seldom departs from the version of Schmidius, unless to render the Hebrew text still more faithfully and literally.

doctrines of Christianity through an enlightened interpretation of the Divine Word, would remain a stranger to the civil and political matters of his own country and of the world, from the period his spiritual sight was opened to hold converse with the spiritual world, and to discern the internal or spiritual sense of the Holy Word. Swedenborg, it is true, ceased, from that period, to devote himself to those scientific and philosophical studies, which had placed him in the first rank of the learned of Europe, and he was occupied exclusively in the study of the Sacred Scriptures, and in acquiring that spiritual information concerning man after death, which is so important for him to know, and which, when properly seen and applied, tends so greatly to promote him in wisdom and happiness. Notwithstanding this new position in which Swedenborg was placed, he did not neglect a single duty as a citizen, and in this he acted in perfect conformity with the doctrines he taught.*

The following is an address which Swedenborg presented to the Estates of the Realm at the opening of the general Diet in 1761 :†—

ADDRESS.

"The Estates of the kingdom having assembled for the first time this year, and the honourable deputies being at this moment engaged in their deliberations, I have the honour to wish them the most happy success, and I sincerely trust that their resolutions may be decided as unanimously as possible. I beg, at the same time, that I may be permitted to suggest the following advice:

"The essential business of the honourable deputies being that of examining all the facts which may be found contrary to the laws and statutes of the kingdom, to redress every wrong which concerns the public and the state, and to entrust all particular and private business to the different special deputations to which they belong,

* See the *Doctrine of Life for the New Jerusalem*, from beginning to end.

† See *La Nouvelle Jerusalem, Revue Religieuse et Scientifique, Avril*, 1840, p. 53.

the great object of your honourable assembly is to prevent, with all wisdom and prudence, all discontent and disaffection which evil-disposed persons may have excited and fomented against the established form of our laws, and against the contsitution of our government. For it is easy to discover faults and imperfections as well in the administration of a state, as in the conduct of an individual, and in the manner, in which he superintends his office, and manages his affairs; but if we were to judge of a kingdom solely according to the imperfections and faults we might discover either in its constitution or its administration, it would be exactly like judging of a citizen from the imperfections and faults we might discover in his character, leaving out of sight his virtues and usefulness; which mode of judgment would be exceedingly unjust and prejudicial to the individual in question, and inevitably bring upon him great and unmerited evil.

"May I be permitted to explain and illustrate more amply what I have advanced.

"I. Suppose, then, that it were proposed to discover and divulge all the defects and foibles of a man of good intentions, and very zealous for the good and prosperity of his country, by this means his honour would be certainly destroyed, and he would soon be regarded as a subject unworthy of any other consideration than that of contempt. But in order to render the subject still more clear and obvious, I will take for example the Counsellor of Commerce (M. Nordencrants), and myself. If all our weaknesses and errors were scrupulously examined into, and then placed under the eyes of the public in the blackest colours in which they could be presented, it is evident that we should be regarded as black as crows, although I dare presume to assert, that as to our good intentions, and our sincere love for our country, we would not yield to a single individual.

"II. We know that man is naturally inclined to observe the faults of others, and to divulge them abroad, and to pass a judgment upon them which is most injurious to the person in question; this is agreeable to

our hereditary evil dispositions, so that each is inclined by nature '*to discover the mote which is in his brother's eye, and to neglect the beam which is in his own eye.*' Proud and evil-disposed minds delight in criticising and blaming others; whereas a generous and well-disposed man, who thinks as a christian, explains every thing favourably according to circumstances, that is, he knows how to excuse those faults, which are committed by error, and only to resent those which are done of design and deliberation.

"III. I would observe, that the same observations apply to the public administration of government. No government is exempt from fault; the faults, indeed, of the best government are often numerous, and volumes might be written in detailing them. If, for example, I were to describe all the faults and errors which, I am informed, have been committed in England and in Holland, against justice and the real good of the country, I could fill a large volume with lamentations. The governments, however, of these two states are considered the best which, at present, exist in Europe, except our Swedish government, under which every citizen enjoys the most perfect security both as to his life, his person, and his property; no man is a slave here; and all equally enjoy, as to civil matters, the most perfect liberty.

"IV. If there existed in the world a government in a celestial form, composed of men endowed with an intelligence really angelic, even this government would not be exempt from defects, but it would require constant watching; and if any one were to exaggerate its defects, its foundation might be sapped by calumny, and the disaffection, which would gradually increase, might soon cause it to be changed or annihilated; and this desire might arise even amongst the best disposed persons.

"V. I would observe, that the wisest and best conducted government is that which we, at present, enjoy in our country. Every thing here is wisely arranged; every thing here is prudently combined, as it were, in a regular chain, for the administration of justice. From the man who occupies the most eminent position, down to the

person who performs the lowest function, every thing is arranged in regular order, which every body can readily observe, if he will but consider the subject.

"We here see that every provincial magistrate is subordinate to a judge, and both to the Parliament, which is submitted to the royal revision, and this finally to the General Estates of the Realm. In like manner, the sub-bailiff and the bailiff himself are under obedience to the governor of the province; this governor is responsible to the Parliament and to the Councils of the State, and these again to the Senate. The Senate, conjointly with the Parliament and all the Councils, are responsible to the four Estates of the Realm, which, at every Diet appoint and establish committees to examine their conduct. Besides, every man in office must render an account to the fiscal board; and lastly, the General Estates themselves must render an account to God as their only Sovereign.

"This shews us, Gentlemen, that in our country every thing is so wisely ordered and arranged, according to the laws of subordination, that no person can neglect the duties of his office with impunity; and also that in every law-suit every one is sure to succeed in gaining his cause, provided justice be on his side. Nevertheless, faults cannot altogether be prevented, and abuses will spring up, often under very specious pretexts, and by false and perverse interpretations of the laws and of justice, since human weakness always prevails among the generality of men, which inclines them in the interpretation and administration of the laws to regard personal friendship, family interests, preferment, emoluments, &c. This, indeed, is a very great evil, and, alas! at the present day, common to all the governments of the world, without a probability of its being speedily and radically extirpated from any of them. But under our form of government, every one can peacefully enjoy the inestimable advantage of being in perfect security in every thing concerning his life, his property, his honour, and his office, and the functions of his station. Every station enjoys its peculiar immunities and privileges, and particularly the cultivator

of the land, whose fields, rendered fruitful by his labour, liberally recompense him for all the labour he expends in their cultivation. Thus no man is a slave amongst us; but whoever lives as a good and loyal citizen, enjoys here every immunity and privilege due to his character, and he is perfectly free.

"VI. Lastly, Gentlemen, I have the honour to entreat you to consider that what I have said should be placed as a counterpoise in the opposite scale of the balance, if it should happen that the other scale, in which all the defects of our government, and all the allegations which may have been raised against its form and constitution are placed, should be found too preponderant. For justice is like a balance, of which indeed that instrument is the emblem ; in this balance good and evil are weighed, and if we act with impartiality in respect to our government, the result will prove that the good which proceeds from its constitution is, in every respect, paramount.

"Nevertheless, since your honourable assembly commences this day its labours, I sincerely wish, that it will thoroughly examine, according to justice, all the abuses which may have arisen since the last Diet, that it will redress and correct those that have arisen through error, and that it will rigorously extirpate those which have been caused by departing from justice, and by perverting the spirit of the laws. But I especially desire that the Diet will exercise a particular care in preventing and obviating those symptoms of discontent, which restless and turbulent minds would excite against the established form of our government, as well in the provinces as in the Estates of the Realm, now assembled. These useful precautions, Gentlemen, will prevent you from falling in Charybdis, whilst endeavouring to avoid Scylla.

"Presented to the Diet held at Stockholm, January, 1761, by

"EMANUEL SWEDENBORG,
"Member of the Senatorial Order of the Kingdom."

TESTIMONY

OF

THE CELEBRATED MATTHIAS CLAUDIUS,

RESPECTING SWEDENBORG.

Matthias Claudius, called also *Asmus*, or the Messenger of Wandsbeck, was one of the most favourite poets of the Germans. He was born in 1740, and died at Hamburgh in 1815. His collective works, in prose and poetry, consist of eight volumes, and were published under the title, "*Asmus omnia sua secum portans.*" Claudius held Swedenborg in great respect, and wrote the following document, which contains nothing new, or important, in order to counteract the prejudices, which were beginning to exist against his name. This Document was also published in the *Aurora*, for November, 1800, p. 219, and is as follows:—

"I am induced (says Claudius,) to say a few words concerning Swedenborg, in consequence of a speech delivered in honour of his memory by Baron de Sandel, in an assemblage of the Academy of Sciences at Stockholm.

"Many persons are only acquainted with Swedenborg in the latter part of his life, and from his latter publications. It is perhaps arising herefrom, in a great measure, that a number of people are so hasty in pronouncing judgment concerning him as a man and as an author, who would have considered him with more attention, and not so slightly, had they been acquainted with his life and his writings previous to his abandoning his former pursuits; at least one might have expected that such a character as Mr. Polyhister,* or his editor,

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* A certain person who appears to have passed hasty censures upon Swedenborg and his writings.

would have suspended their opinion concerning him, had they known that Swedenborg possessed all their learning in his cradle.

"Swedenborg, or rather Swedberg, (for the name of Swedenborg he obtained in 1719, when he was ennobled,) was born at Stockholm, the 29th of January, 1688. He was the second son of Dr. Jasper Swedberg, bishop of Skara, and had from his childhood a favourable opportunity of making himself acquainted with all that is commonly called learning and science. He was very fond in his youth of the Latin poets, and made several attempts himself, which were received with approbation. After having studied for several years at Upsal, and obtained the character of a man of genius and application, he left his native country, and travelled into Germany, Holland, and France, to see if he could meet with any thing new worth his knowledge. He could never digest the idea of ranging the learned world into separate classes, such as divines, philosophers, &c.: he maintained that all sciences were for one man, and one man for all sciences. His favourite studies, however, besides those of divinity and philosophy, were chemistry, physics, and the mathematical sciences; he became acquainted, by reason of his extensive knowledge of the latter, with the famous counsellor Polheim, and king Charles XII. advanced him to the rank of assessor, on condition of accompanying this great mathematician in all his enterprizes, and being always near him.

"How much Swedenborg knew of mechanics will appear from the following. He transported in the year 1718, from Stromstadt to Iderfjol, a distance of about ten miles, over hills and valleys, by means of rollers, five large vessels and a sloop, for the purpose of carrying on the siege of Frederickshall.

"In the year 1710 he commenced author, and published successively his *Dædalus Hyperboreus; An Essay to establish a proper Standard for Coins and Measures; A Treatise on Algebra;* another *On the Motion and Position of the Earth and Planets;* one respecting *Ebb and Tide;* and *A Treatise on Mines.* He wrote the

latter treatise in a journey to the mines of the Hartz of Saxony and of Austria, after having made himself acquainted with those of his own country. Having done this, he published, in 1734, his famous *Opera Philosophica et Mineralia.* From all these works, it appears that he was a man of an original genius, who did not copy from others, but thought for himself, and who was perfectly conversant with the subjects he treated. All his works were highly esteemed, not only in his own country, but also abroad.

"In 1724 he was offered a professorship of the higher branches of the mathematics, which he declined. In the same year he was elected a member of the Academy of Sciences at Upsal. The same honour was conferred upon him by that of St. Petersburg in 1734.

"Now after Swedenborg had made himself acquainted with all the erudition of his time, and after the greatest honours had been bestowed upon him by individuals and whole societies, he began to see spirits. His panegyrist (Baron Sandel,) says that he had considered the visible world, and the nature of its respective parts, as a means by which we might, perhaps, become acquainted with the invisible world; that he at first formed an hypothesis respecting it, and at length reduced it to a whole system. If this be the case, one must naturally conclude, that this system, even if it be a true one, must appear very strange to those, who of the visible world know very little, and of the invisible nothing at all, yea, cannot but appear to them in a very ridiculous light. *Nil sacri est,* said Hercules in a very angry manner one day, when he found in a temple the statue of Adonis. In the character and life of Swedenborg, such an Adonis is not met with, for whose sake he might have embraced different notions to what are generally received, as is commonly the case. He was always a virtuous man, and one who was interiorly affected with the beauty and majesty of the visible world.

"Whether Swedenborg really saw spirits, or any thing new, or whether he was out of his senses, is a question which none of his opposers have hitherto been able to decide. However, we cannot help thinking that

there are spirits, and Swedenborg often affirmed in his lifetime with great earnestness, and even on his death-bed in London, where he died March 29, 1772, that he was able to see spirits, and had seen them.

"Now as the New World really existed long before Columbus found it out, though we in Europe were ignorant of its existence, so perhaps there may be a means to see spirits, though as yet we are unacquainted in what manner the spectacles ought to be shaped to accomplish the design. And suppose we were to make a pair of spectacles on purpose, and to make experiments, it does not follow that we should succeed. In the opinion of many wise people, there lies a great deal of truth hidden perhaps close by us; therefore the strivings of a good man to find out the truth, ought rather to meet with applause than be censured with acrimony."

REMARKS

BY

THE MARQUIS DE THOMÉ,*

ON AN ASSERTION OF THE COMMISSIONERS APPOINTED BY THE KING OF FRANCE FOR THE

EXAMINATION OF ANIMAL MAGNETISM.

"GENTLEMEN,

"In the report of the commissioners appointed by the King for the examination of animal magnetism, these gentlemen have affirmed that there does not yet exist any theory of the magnet. This assertion has occasioned

* The Editors (says *The Intellectual Repository* for 1815, p. 191,) feel happy in being enabled to lay before their readers the above article, which contains a most able vindication of the character of the New Church Messenger. The reader will

many remonstrances; and I shall here make one, and, as I think, the most just of any, in favour of an illustrious man of learning, some years since deceased. Three folio volumes were printed at Dresden and Leipzic, in 1734, under the following title: *Emanuelis Swedenborgii Opera Philosophica et Mineralia.* The first of these volumes is entirely devoted to a sublime theory of the formation of the world, founded on that of the magnetic element; the existence, form, and mechanism of which, are demonstrated by the author from experience, geometry, and the most solid reasoning founded on these two bases. The subject of the other volumes, being foreign to that of this letter, I shall content myself with saying, that in the whole of the work, there is such an abundance of new truths, and of physical, mathematical, astronomical, mechanical, chemical, and mineralogical knowledge, as would be more than sufficient to establish the reputation of several different writers. Accordingly, he acquired so much fame by its publication, that the Academy of Stockholm hastened to invite him to become one of its members. This production of the Swedish philosopher has continued to maintain the same degree of esteem in all Europe, and the most celebrated men have not disdained to draw materials from it to assist them in their labours; some, too, have had the weakness to dress themselves in the feathers of the peacock without acknowledging where they obtained them. On reading the paragraph in the first volume, page 387, entitled *De Chao Universali Solis et Planetarum, deque separatione ejus in Planetas et Satellites;* and that at page 438, *De Progressione Telluris a sole ad Orbitam,* it will be seen

observe, that the Marquis de Thomé, writing to a journal of a merely philosophical nature, the editors of which would have refused admission to an essay that appeared immediately to relate to theological subjects, has dwelt chiefly on the highly gifted Swedenborg's attainments as a man of science, by which he has prepared the way for a favourable reception of the testimony which he afterwards so elegantly and energetically gives in favour of his character as a divinely-commissioned teacher. A letter from the same writer, declaring his reception of the New Church writings, is printed in the *New Jerusalem Magazine,* 1790, p. 86.

how much the Count de Buffon was mistaken in saying, in his discourse on the formation of the planets, that nothing had ever been written on this subject; and it will doubtless be regretted, that the French Pliny has not profitted by the discoveries of the Stockholm Academician, who, whilst he equals him in point of style, is infinitely superior to him in every thing else. A cursory perusal of this first volume, will also be sufficient to repress our astonishment at the experiments of M. Lavoisier, Swedenborg having already shewn, that earth and water are not to be regarded as elements, nor elements as simple substances. I should forbear to add that M. Camus, who has performed such surprising things with the magnet before our eyes, admits that he has derived from this author almost all the knowledge that he has exhibited on this subject, and, in short, that without having studied him, our acquaintance with magnetism must be very imperfect;—I say, I should forbear to mention this, if the commissioners appointed by his Majesty to examine animal magnetism, had not affirmed, that there as yet exists no theory of the magnet. How can this assertion be reconciled with the authentic and positive fact I have now stated? The farther one is from imagining that such a declaration on the part of the academicians and physicians can be the result of haste, of ignorance, or of partiality, the more difficult the thing becomes. Are we not to believe, that, to acquit themselves worthily of their commission, and to justify as they ought the confidence with which the sovereign has honoured them, they would neglect nothing that could contribute to make them perfect masters of the question of animal magnetism, and enable them to decide upon it, and that they would accordingly read and consider everything which has hitherto been published on the subject; at least everything that has proceeded from the pen of the most celebrated naturalists. The work which has occasioned this remonstrance, being without contradiction the most complete and profound of all, ought principally to have fixed their attention; and this being granted, the saying of the commissioners, that there does not yet exist

any theory of the magnet,—that is, that nothing which has yet appeared is to be regarded as such,—is saying that the theory of Swedenborg is none at all;—that a theory demonstrated by experiment, geometry, and reasoning, and in agreement with them all, is not a theory. Such, I believe, is the exact amount of the assertion of the commissioners, which, therefore, it remains for them to prove.

"I shall now proceed to enable the public to determine, whether the Swedish philosopher was not most intimately persuaded, that, in natural philosophy, every theory which is not supported by experience and geometry ought to be regarded as chimerical. In the first page of the first volume, he thus explains his views on this subject: '*Qui finem vult, &c.* He who wishes to attain an end, must also wish to acquire the means. Now these are the means which more especially lead to knowledge truly philosophical; experience, geometry, and the faculty of reasoning.' In the following page he insists, in these terms: '*Magna quidem, &c.* Arduous is the attempt to explain philosophically the hitherto secret operations of elemental nature, far removed, and almost hidden from our view. I must endeavour to place, as it were, before the eyes, those phenomena which she herself is careful to conceal, and of which she seems most averse to the investigation. In such an ocean I should not venture to spread my sail, without having experience and geometry continually present to direct the hand and watch the helm. With these to assist and direct me, I may hope for a prosperous passage over the trackless deep. These shall be my two stars to guide me in my course, and light me on my way; for of these do we stand most in need in the thick darkness which involves both elemental nature and the human mind.' At page 184 of the same volume, he says, again, '*Nisi principiorum, &c.* Unless our principles be geometrically and mechanically connected with experience, they are mere hallucinations and idle dreams.' Behold, further, how he establishes that even elemental nature is under the government of geometry, and always like herself in the little as well as

the great; a principle which opens to the human mind an infinite career, and puts us in the route which it is necessary to take to arrive at all possible discoveries: '*Natura enim, &c.* Elementary nature (says he,) is a motive power variously modified; a motive power variously modified, is a system of mechanism; a system of mechanism is geometry in action, for it must needs be geometrical: geometry is the attribute of a certain substance possessing figure and space: as, then, geometry is the attribute of a substance, and thus is inseparable from every substance, whether simple or compound, either in motion or rest, and from motion itself, it accompanies nature from its first origin and rudiments, from its least form to its greatest, through the whole world: and as geometry is the same in the greatest substances as in the least, hence nature, being a motive and modified power, being mechanical and geometrical, is exactly like herself in each extreme, that is, towards each infinite of smallness or greatness, &c.,' p. 121. The question then is, whether Swedenborg has proceeded according to these principles? This question all naturalists and geometricians are invited to determine: and when they have agreed on their determination, which will certainly be in conformity with what I have advanced, they will unanimously admit, if I am not mistaken, that the theory of the Swedish author is a true theory of the magnet and of all magnetism; that it proves incontestibly the existence of the magnetic element; that it proves further, that the particles of this element being spherical, the tendency of their motion, in consequence of this form, is either spiral, or vortical, or circular; that each of these motions requiring a centre, whenever these particles meet with a body, which, by the regularity of its pores, the configuration and the position of its parts, is adapted to their motion, they avail themselves of it, and form around it a magnetical vortex; that, consequently, every body which has such pores, and such a configuration and position of its parts, may become the centre of such a vortex; that if this body has an activity of its own, if its parts are flexible, and if its motion is similar to that of the par-

ticles, it will be so much the more disposed to admit them, &c. &c.; whence it follows, that magnetical substances are such merely by virtue of the element whose existence Swedenborg has demonstrated, and thus that the magnetism of bodies depends, not on their substance, but on their form;—a truth which is hinted at by the learned Alstedius in his excellent Encyclopædia, printed at Lyons in 1649, in which, drawing a comparison between electricity and magnetism, he says, '*Motiones electricæ à materia magneticæ vero à forma pendent.*'

"To ascertain the influence of the magnetic element on the question of animal magnetism, suppose we apply the result of the summary view that I have given of it to the three kingdoms of nature. It will be easy to convince ourselves, that of these, the mineral kingdom is the least favourable to this element, by reason of its inertness, of the irregularity of its pores, of its angular forms, and of the rigidity of its parts: hence, were it not for iron and the loadstone, magnetism would be almost entirely banished from this kingdom. Proceeding to the vegetable, we may easily perceive, that its more regular pores, its rounder forms, its more flexible parts, the sphere of activity which results from its organisation, and from the circulation which takes place within it, offer much greater facilities to the operations of the magnetical fluid. Arriving at the animal kingdom, which is the quintessence of them all, as being more rich in volatile spirits, and approaching thereby more nearly to elemental nature, and which is gifted more eminently, according to the perfection of its organs, with the same advantages which we have just observed in the vegetable kingdom;—we find that this kingdom, by the exalted life of some of its subjects, is clearly the most active centre that the magnetic element can lay hold of; and as, besides, it presents it, in the abundance of its fluids, in its circular vessels and veins, and in its spiral fibres, with nothing but analogous forms, of an extreme flexibility and capacity of motion, we cannot but conclude, that this is the kingdom which favours in the highest degree the admis-

sion of this element. To avoid exceeding the limits of your journal, I omit, Gentlemen, an infinity of things which I might here mention in support of these truths; amongst which I should include the respiration of animals, their hunger, their thirst, their loves, the functions of their absorbent and resorbent pores,—phenomena which, well analysed, would be so many proofs of the existence of animal magnetism, and would evince that, in reality, animals are nothing but living magnets.

"Let me not, however, for what I have here said, be suspected of being a disciple of the too celebrated Doctor Mesmer. Believing with him in animal magnetism, the existence of which has long since been as evident to me as that of the sun, if I intended to make use of it, it would be in a manner totally different from his; as I find in M. Mesmer's mode many things that are not only vicious in point of morals, but also very dangerous in a physical respect. For want of knowing what Swedenborg has said respecting forms, series, degrees, correspondences, and, above all, respecting the element of man and human spheres, this physician has abandoned himself to a blind practice, the effects of which, sometimes good, as often bad, and most frequently none at all, fully evince either the incapacity of the practitioner, or the inefficacy of his remedy. But to learn in what M. Mesmer is deficient, it will not suffice to have read the work which I have just been describing, but it will also be necessary to be acquainted with most of those which follow it: for the indefatigable Swede continued to write upon the most difficult and abstract subjects, and, what is peculiar to himself, he always possessed the art of enabling all his readers to understand them, by the method, precision, and clearness, with which he conducted the discussion.

"Since an opportunity here offers to speak of his works, permit me, Gentlemen, to avail myself of it, to disabuse the public respecting the bad impressions which have been attempted to be imposed on it concerning this great man. Prior to his *Opera Philosophica et Mineralia*, he had already written on almost all the sciences.

Amongst others was his work on algebra, entitled, *The Art of the Rules;* a new method to find the longitude by land and sea, by the aid of the moon; another for the trial of new ships, &c. &c. &c.; not to mention some literary productions which were the first essays of a youth which had been employed in learning the principal living languages of Europe, and all the dead ones. He was so well versed in the latter, particularly in Latin and the Oriental languages, that he was consulted by those who made the study of them their particular profession. Posterior to the year 1734, we have of his, *The Animal Kingdom; The Economy of this Kingdom; An Essay on the Infinite, the Final Cause of Creation, and the Mechanism of the Operation of the Soul and Body;* with a poem on *The Birth of our Globe and that of the First Man;* works which are above all praise. But what shall we say of his theosophical treatises, where the greatest secrets are revealed without emblem or allegory; where the science of correspondences, which has been lost for near four thousand years, and of which the hieroglyphics of Egypt were but useless monuments and relics, is again restored? I will say that a perusal can alone give any idea of them; that the more the principles, equally new and fertile, which are accumulated in these works, are reflected on, the more they are applied to nature, to ourselves, to every thing that can become an object of our thoughts and affections, the more clearly the truth will shine, the more we shall be compelled to pay homage to the superiority of illustration [lumières] which has given them birth, and to acknowledge in them the evidences of a wisdom more than human.

"As in addition to such profound and universal knowledge Swedenborg joined the purest virtue and the sweetest manners, he might be expected to meet with detractors; he accordingly has had them, and he has them still. I have often heard him publicly decried, but always from one of the three following motives, and with the intention of preventing his works from being read. Some, attributing every thing to chance, and believing in

nothing but nature, are afraid that the luminous works of the greatest naturalist, and the sublimest theosophist, that has yet existed, would give the last blow to their tottering system. Others, having borrowed from him without acknowledging it, are apprehensive that if his works should obtain more notice, their plagiaries would be detected. The third class, enjoying a reputation founded on a false opinion of their knowledge, but being unable to conceal their incapacity from themselves, dread the appearance of this polar star, because it would infallibly eclipse them, and soon reduce them to their just estimation. I know not from which of these motives it was that an anonymous writer inserted, about two years ago, in the *Courier de l'Europe,* a pretended notice respecting Swedenborg and his writings, which was nothing but a tissue of wrong dates, false titles, and palpable calumnies and contradictions: it is thus that self-love, disfiguring, falsifying, and obscuring every thing, is the source of every evil, and the scourge of the human race. The first labour, then, to be undertaken to arrive at the truth is, to combat, to conquer, and to chain down, this principle for ever. Then the soul of man, recovering its liberty, and restored to the light for which it was born, may roam at pleasure through the whole of nature, and pursuing its flight, may elevate itself even to that world which ignorant mortals regard as imaginary, but which will always be, whatever they may say, the vivifying sphere, and the true home of the human mind.

"This, Gentlemen, is what I thought it my duty to make public for the benefit of society, from a regard for truth, and in gratitude to him to whom I am indebted for the major part of the little that I know; though, before I met with his writings, I had sought for knowledge amongst almost all the writers, ancient and modern, who enjoyed any reputation for possessing it.—I have the honour to be, &c.,

"MARQUIS DE THOMÉ.

"Paris, Aug. 4, 1785."

CURIOUS MEMORIAL OF SWEDENBORG,

CONCERNING

CHARLES XII. OF SWEDEN.*

"Having been frequently admitted (says Swedenborg,) to the honour of hearing his late most excellent Majesty Charles XII. discourse on mathematical subjects, I presume an account of a new arithmetic invented by him, may merit the attention of my readers.

"His Majesty observed, then, that the denary arithmetic, universally received and practised, was most probably derived from the original method of counting on the fingers; that illiterate people of old, when they had run through the fingers of both hands, repeated new periods over and over again, and every time spread open both hands; which being done ten times, they distinguished each step by proper marks, as by joining two, three, or four fingers. Afterwards, when this method of numeration on the fingers came to be expressed by proper characters, it soon became firmly and universally established, and so the denary computus has been retained to this day. But surely, were a solid geometrician, thoroughly versed in the abstract nature and fundamentals

* The above memorial was printed in the *Gentleman's Magazine* for Sept. 1754, and inserted in the *Intellectual Repository* for 1815, p. 259. It was no doubt written by the honourable author long prior to his being called to the sacred office which occupied the last 29 years of his life; which accounts for his speaking of the celebrated Charles XII. with so much greater respect than he is known to have afterwards entertained for his memory. The Editor of the *Gentleman's Magazine* does not state by what means he obtained possession of the article;—he most probably translated it from some foreign journal, or the *Transactions of the Royal Academy of Stockholm;* in which it might have appeared long before its publication in English. That Swedenborg had frequent interviews with Charles XII., we have seen above p. 7.

of numbers, to set his mind upon introducing a still more useful computus into the world, instead of *ten*, he would select such a perfect square, or cube number, as by continual bisection, or halving, would at length terminate in *unity*, and be better adapted to the sub-divisions of measures, weights, coins, &c.

"Thus intent on a new arithmetic, the *hero* pitched upon the number *eight*, as most fit for the purpose, since it could not only be halved continually down to unity, without a fraction, but contained within it the square of two, and was itself the cube thereof, and was also applicable to the received denomination of several sorts of weights and coins, rising to 16 and 32, the double and quadruple of *eight*. Upon these first considerations, he was pleased to command me to draw up an essay on an *octonary* computus, which I completed in a few days, with its application to the received divisions of coins, measures, and weights, a disquisition on cubes and squares, and a new and easy way of extracting roots, all illustrated with examples.

"His Majesty having cast his eye twice or thrice over it, and observing, perhaps from some hints in the essay, that the denary computus had several advantages not always attended to, he did not at that time seem absolutely to approve of the octonary; or, it is probable, he might conceive, that though it seemed easy in theory, yet it might prove difficult to introduce it to practice. Be this as it may, he insisted on fixing upon some other that was both a cube and a square number, referable to *eight*, and divisible down to unity by bisection. This could be no other than 64, the cube of 4, and square of 8, divisible down to unity without a fraction.

"I immediately presumed to object, that such a number would be too prolix, as it arises through a series of entirely distinct and different numbers up to 64, and then again to its duplicate 4096, and on to its triplicate 262144, before the fourth step commences; so that the difficulty of such a computus would be incredible, not only in addition and subtraction, but to a still higher degree in multiplication and division. For the memory

must necessarily retain in the multiplication table, 3969 distinct products of the 61 numbers of the first step multiplied into one another; whereas only 49 are necessary in the octonary, and but 81 are required in the denary arithmetic; which last is difficult to be remembered and applied in practice by some capacities. But the stronger my objections were, the more resolute was his royal mind upon attempting such a computus.

Obstructions made him eagerly aspire
All to surmount, and nobly soar the higher.

"He insisted that the alleged difficulties might be overbalanced by very many advantages.

"A few days after this I was called before his Majesty, who, resuming the subject, demanded if I had made a trial? I still urging my former objections, he reached me a paper written with his own hand, in new characters and terms of denomination, the perusal of which he was pleased, at my entreaty, to grant me; wherein, to my great surprise, I found not only new characters and numbers, (the one almost naturally expressive of the other,) in a continued series to 64, so ranged as easily to be remembered, but also new denominations, so contrived by pairs, as to be easily extended to myriads by a continued variation of the character and denomination. And further casting my eye on several new methods of his for addition and multiplication by this computus, either artificially contrived, or else inherent in the characters of the numbers themselves, I was struck with the profoundest admiration of the force of his Majesty's genius, and with such strange amazement, as obliged me to esteem this eminent personage, not my rival, but by far my superior in my own art. And having the original still in my custody, at a proper time I may publish it, as it highly deserves; whereby it will appear, with what discerning skill he was endowed, or how deeply he penetrated into the obscurest recesses of the arithmetical science.

"Besides, his eminent talents in calculation further appear, by his frequently working and solving the most difficult numerical problems, barely by thought and

memory, in which operations others are obliged to take great pains and tedious labour.

"Having duly weighed the vast advantages arising from mathematical and arithmetical knowledge in most occasions of human life, he frequently used it as an adage, that '*he who is ignorant of numbers is scarce half a man.*'

"Whilst he was at *Bender* he composed a complete volume of military exercises, highly esteemed by those who are best skilled in the art of war."

DISCOVERIES IN SCIENCE

MADE, OR ANTICIPATED, BY SWEDENBORG.

"It will perhaps give many of the readers of the *Repository** some pleasure, (says a learned writer in that periodical,) to know, that among the facts which have been discovered in the anatomy of the human body, since the time of Swedenborg, but which do not seem to have escaped the observation of this great man, is that of the existence of a passage of communication between the right and left, or two lateral ventricles of the cerebrum.

"The first discovery and description of this passage was claimed by the celebrated anatomist, Dr. Alexander Monro, of Edinburgh, and has since been conceded to him by succeeding anatomists; hence it goes by the denomination of the *foramen of Monro.* Dr. Monro read a paper before the Philosophical Society of Edinburgh on this subject, Dec. 13th, 1764; but in his work, entitled, "*Observations on the Structure and Junctions of the Nervous System,*" he says that he demonstrated this *foramen* to his pupils so early as the year 1753.

* See *Intellectual Repository* for 1824, p. 170.

"He allows that a communication was known and asserted to exist between those ventricles and the third, long prior to his time; but he shews, that it was never delineated after such a manner, nor in any way that could convey a precise idea respecting it: much less was implied the existence of the *foramen* he describes.

"The channel of communication seemed to be referred, chiefly, to the posterior part of the lateral ventricles, whilst the *foramen* of Monro, is situated at their anterior part.

"Now, in the *Regnum Animale* of Swedenborg, 207, the following striking observation occurs: '*Foramina communicantia in cerebro vocantur Anus et Vulva, præter meatum seu emissarium lymphæ, quibus ventriculi laterales inter se, et cum tertio, communicant;*' which may be thus translated: 'The communicating *foramina* in the *cerebrum* are called *Anus* and *Vulva*, beside *the passage or emissary canal of the lymph;* by these, the lateral ventricles communicate with each other, and with the third ventricle.'

"This work was printed in the year 1744; that is to say, nine years prior to the earliest notice taken by Dr. Monro of the *foramen* in question."

The discovery of the constant gentle motion of the brain, corresponding to the motion of the lungs, was attributed to John Daniel Schlichting, by Blumenbach, in his *Instit. Physiology*, 1787, § 201, in which he refers to Schlichting's *Commecc Litter Nor.*, 1744, p. 409; this discovery, however, may be found fully described in Swedenborg's *Œconomia Regni Animalis*, 1740, (see Nos. 349 and 458,) which was before Schlichting wrote. In a very erudite article lately printed in a highly respectabe publication,* the learned author gives a brief explanation of this discovery.

"Swedenborg, (says he,) thus anticipated the discovery of Daniel Schlichting, concerning the constant and gentle motion which, after birth, the brain undergoes corres-

* See the *Monthly Magazine* for May, 1841, pp. 448—460.

pondently with respiration; so that when the lungs shrink in expiration, the brain rises a little; but when the chest expands, it again subsides: and another discovery of Dr. Wilson,* concerning the vacuum which takes place when the blood is expelled from the contracted cavities, into which vacuum, according to the common laws of *derivation*, the neighbouring blood must rush, being prevented, by means of the valves, from regurgitating."

"We find, (says the same author, at p. 456,) that Swedenborg, after having guaged the height and depth of physics; after having carried the physical facts of his day to the last psssible deductions, turning his attention to the human microcosm. He mastered the whole of the anatomical materials necessary for his purposes; and now proceeded to construct a grand system of physiology. Here we see the same unity and precision as in his previous works, and the same serial character and relation in his proceedings; his physical man is an exactly-fitted inhabitant of his finite universe; organ is adapted to object and object to organ, and the world within and the world without are in kindly and indispensable relation. In his *Œconomia Regni Animalis*† he gives his analysis of the blood-globule—a mechanical and geometrical analysis—building up on it, as a basis, the structures and functions of all the sanguineous organs. Beginning from a knowledge of the blood, he holds in his hand the end and principle of all the fabrics which generate that fluid; seeing their uses from an almost prothetic point of vision. Here he also commences to treat of the *motions* of the human body; a subject of which, indeed, he may be considered the discoverer. He demonstrates that the brain has a respiratory motion, a rising and falling, syn-

* The author of *An Inquiry into the Moving Powers employed in the Circulation of the Blood.*

† Swedenborg's three great scientific works, the *Principia*, *Œconomia Regni Animalis*, and *Regnum Animale*, are, we understand, already in English, and will be published almost immediately, *seriatim.* Unhappily, however, a large number of his physiological treatises, as those on the internal ear and the organs of generation, are yet in manuscript, and in imminent peril of destruction.

chronous with the inspirations and expirations of the lungs, by means of which falling, the nervous fluid *(fluidum spirituosum,)* is propelled all over the system, while the expansion of the brain draws the same fluid from the blood (of which it is the life,) through the capillaries of the carotids, into the cortical substances, *(corcula cerebri,)* and so back into the nervous circulation. '*Set the brain in motion,* (says Swedenborg, significantly,) *and you will see the uses of all its parts.*' This motion generates the motions of the lungs, which react upon those of the brain, and serve as a subsidiary and external attractive cause of the circulation of the nervous fluid, of which the motions of the brain serve as the internal cause. Nor is respiration confined to the lungs, but by their means, as well as by the brain, is introduced into all the viscera; the whole being in a state of alternate swell and subsidence; which constitutes their life and activity, and excites them perpetually into the performance of their functions. Thus, with Swedenborg, definite structure has definite function; and definite function is none other than definite motion—'*Qualis determinatio substantiarum, talis accidentium et motuum, qui substantias, sicut stratos ponticulos percurrunt.*' Every fibre has its own fluxion."

"There is, (says the same writer, p. 455,) the clearest anticipation by Swedenborg, in this work, of the whole *doctrine* of the atomic theory; nay, he has even laid down, geometrically, the composite nature of water, and stated the chemical equivalents of its components at the admitted values of 8 and 1, always calling water 9. By the result of this inquiry, he seeks to marry the merely experimental sciences to the fixed, and to elevate them on the wings of geometry."

"Herschel discovered first, in the year 1781, a seventh planet; but Swedenborg, so early as 1745, in his work on the *Worship and Love of God*, § 11, speaks of seven primary planets: he even mentions seven planets in his *Principia Rerum Naturalium*, published in 1734.

"A French author, (says the *Magazine of Knowledge* for 1791, p. 37,) the late celebrated Count de Buffon, had himself taken notice of the same seventh planet, much before Herschel, but then it was in a work which he took almost word for word from Swedenborg without mentioning his name."

But the greatest discovery that Swedenborg has made, is the *Doctrine of Discrete Degrees*, and the *Science of Correspondences*, by which the human mind is gifted with wings to soar into regions of intelligence and wisdom, hitherto unexplored and unknown, by which the relation between things spiritual and things natural is explained, and the spiritual sense of the Word of God unfolded, on principles as fixed as the very laws by which creation is so wisely governed. But for a specific explanation of the *Doctrine of Discrete Degrees*, see his work entitled *Angelic Wisdom concerning the Divine Love and Wisdom*, Third Part; and for an exposition of the *Science of Correspondences*, see his work on *Heaven and Hell*, 87—115.

TESTIMONY

OF

THE LATE REV. JOHN CLOWES, A.M.,

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND RECTOR OF ST. JOHN'S, MANCHESTER,

IN FAVOR OF SWEDENBORG'S THEOLOGICAL WRITINGS.

We shall conclude this volume of "Documents, &c. concerning Swedenborg" by adducing the testimony of this highly venerated clergyman. In a Memoir* written

* See *Memoir of the late Rev. J. Clowes, A.M., Rector of St. John's, Manchester, &c.; written by himself.*

by himself, he gives an account of the manner in which he became acquainted with Swedenborg's theological writings. After stating his views respecting the great superiority of these writings, he concludes thus:—

"The author (of this Memoir) cannot conclude his narrative, without offering up to the Father of Mercies his most devout and grateful acknowledgments for the extraordinary privilege, and inestimable blessing vouchsafed him, in having been admitted to the knowledge and acknowledgment of the truth and importance of the doctrines unfolded by Swedenborg from the Word of God as the genuine doctrines of christianity. For what worldly glory, gain, or happiness, can stand in competition with this,—to know Jesus Christ to be the *only true God*, and to be allowed to approach and worship Him in His *Divine Humanity;* to be delivered thus from all perplexity as to the proper object of worship; to see, at the same time, the divine volume of Revelation opened; its interior treasures displayed; its evidence and authority thus confirmed by its divine contents; its apparent contradictions reconciled; whilst all that is divine and holy, all that is good and true, all that is calculated to excite the veneration of intelligent beings, and the affection of penitent ones; all, in short, that has a tendency either to enlighten the human understanding, or to purify the human will; either to edify, by the bright and profound lessons of divine truth, or to soften and console by the sweet and tender influences of the divine love, is perceived to proceed from this Divine Fountain, as its only source! Yet such is the transcendent glory, gain, and happiness imparted to every penitent and devout receiver of the above Heavenly Doctrines. Add to this, the nearness and connexion between this world and another, demonstrated by such a weight of irresistible evidence; the great evangelical doctrines of Faith, of Charity, of Repentance and Remission of Sins, of Temptation, Reformation, Regeneration, and the Freedom of the Will, opened, explained, and enforced, according to their edifying and important meaning; the nature, also, and effect of the Last Judgment, the Lord's Second Advent, and the descent

of the New Jerusalem, presented to view in all the brightness and fulness of truth, and confirmed by the testimony of the sure Word of prophecy; and some faint idea may then be formed of the immense debt of gratitude, owing at this day from all the families of the earth to their heavenly Father. For who, except that Father, *whose tender mercies are over all His works,* could thus cause *His light to shine in darkness,* for the deliverance of His people from evil, from error, and from destruction, and, at the same time, for the guidance of their feet into the ways of righteousness, truth, and salvation? To his praises, and most unfeigned thankfulness on this occasion, the author is lastly urgent to add his ardent prayers, that the above *glorious light* may shine in every corner of the habitable globe, until the whole earth becomes that blessed *tabernacle of God,* which was announced to be *with men,* in which '*God will dwell and be with them their God, and wipe away all tears from their eyes.*' (Rev. xxi. 3, 4.)"

THE REV. J. CLOWES'

AFFECTIONATE ADDRESS*

TO ALL THE

MINISTERS OF THE GOSPEL OF JESUS CHRIST,

ON THE

THEOLOGICAL WRITINGS

OF THE

HONOURABLE EMANUEL SWEDENBORG.

"REV. BRETHREN,

"Deeply impressed with veneration for your sacred character, as Ministers of the Truth, and with as real a concern for the interests of that truth of which you are

* This Address was first published and widely circulated in the year 1790.

the ministers, I feel myself induced, by many powerful and pressing motives, to call your attention, for a moment, to a few considerations, reepecting the theological writings of the Hon. Emanuel Swedenborg, so far as the contents of those writings appear to me more immediately to affect the duties imposed on you by your holy functions and high station.

"You are, in a peculiar sense, the *ministers of God,* intrusted with the oracles of His Word, and commissioned to read, to meditate upon, to understand, to preach and explain, the laws of the Eternal Wisdom therein contained. From you the people receive the interpretation of those laws, and *their* understanding of them must needs, in a great measure, depend upon *yours. If the light which is in you be darkness,* the light which is in the people will most probably be darkness also; but if your *bodies be full of light,* it may then be reasonably expected, that those of the people will be likewise *full of light.* The state, therefore, of religious knowledge in the land will ever take its standard from *you,* and of consequence, whatsoever is connected with religious knowledge, has a peculiar claim upon your attention, and you must necessarily feel yourselves bound, by every motive of duty and good conscience, to take cognizance thereof in the fear of God, and out of due regard to the interests of that truth with which you are more especially intrusted.

"It is from this view of the importance of your sacred character, and of the duties thence resulting, that I am principally led to address you on the present occasion; and this, let it be believed, not in the spirit of petulance, or any inclination to dictate authoritatively, still less in the spirit of bigotry or any sectarian prejudices, but, if I know my own heart, in a spirit of the most extended charity, grounded in a sincere regard to the general interests of religion, and particularly affected with veneration for your sacred character and station, and a sense of the weighty obligations thereby laid upon you.

"The theological writings in question are confessedly of a *religious* kind, treating on religious subjects, and containing various and interesting explications of the

Word of God, which is the divine fountain and foundation of all religion. Much wonderful, and hitherto hidden information, respecting religion, is brought to light in them; various religious errors are detected and exposed; various religious truths, too, are manifested, recommended, and confirmed. The ministers of religion, therefore, must needs feel themselves particularly interested in, and in duty bound to, a careful and candid examination of these writings, and of the ground and reasonableness of those high titles by which they are announced to the public.

"And as such examination implies, at least, perusal, serious attention, candour, and impartiality of judgment, the exercise of these virtues will also be expected from you. To condemn, therefore, or to approve blindly; to suffer your judgment to be influenced by popular prejudice, or to be determined by the sentiments of others rather than by your own; to be deterred from engaging in a deliberate and equitable inquiry, because you have heard the author vilified, and his works stigmatized by those who perhaps *never read them*, or who have an interest in condemning them; all this would be criminal in you, and expose you to the censure of all wise and discerning men, and especially of your own consciences, at that hour, when you appear in private before the Maker of hearts and the Inspector of secret purposes.

"Let it be supposed, for a moment, that you had lived in Judea at the time when the incarnate Word appeared there, to '*give light to them who sat in darkness;*' and that your names at this interesting period had been enrolled in the Jewish priesthood: it is very plain, that under these circumstances, your duty would have called you to form a judgment of that wonderful Person, His pretensions, and His doctrine. But in forming this judgment, would you have thought it sufficient to hearken only to the voice of the multitude? '*Some said He is a good man, and that man never spake like Him: others said, Nay; but He deceiveth the people: he hath a devil, and is mad; why hear ye Him?*' The voice of the multitude therefore was divided, and might lead you

right, or lead you wrong, according as you received your report from this or that quarter. But would you have thought it safe, or prudent, or conscientious, or becoming your characters as members of the Sanhedrim, intrusted with the oracles of God, and the interpretation of prophecy, and the instruction of the people, and peculiarly called at that period of time to discover the marks of Messiahship, to detect false pretenders, and to point out the true Christ;—would you, I say, have thought it safe and equitable, under these circumstances, to see with another's eyes, and hear with another's ears, instead of using your own? Would you not rather have thought it your duty, and have made it your business, to see and hear the wonderful Man yourselves? to examine His doctrines and pretentions impartially? to acquaint yourselves with the tenor of His life and conversation? to remove from your own hearts every unreasonable suspicion, jealousy, or prejudice, which might pervert your judgment? in short, so to consult, by sincerity and purity of intention, the divine will and wisdom in yourselves, that you might know of the doctrine *whether it were of God*, or whether the Speaker spake of Himself?

"But you will say, perhaps, there is no similarity at all between the two cases, and therefore no rule of conduct can be deduced from the parallel.

"To this I beg leave to reply, that in this respect, at least, the cases are similar; the voice of the multitude is divided *now*, as it was *formerly*, some asserting of the writer in question, as was once said of the Saviour of the world, '*He is a good man, and never man spake like Him;*' whilst others, on the contrary, say, '*Nay; but He deceiveth the people: He hath a devil, and is mad; why hear ye Him?*' There is also a further ground of similarity, at least, according to the honourable author's own testimony, who in all his theological writings asserts, in the plainest terms, and endeavours to support his assertion on the evidence of the Holy Scriptures, and the testimony of prophecy, that as the Son of Man once came in the flesh, to be a Redeemer and Saviour of men, by subduing the powers of darkness, and opening anew

to mankind in His Divine Word and Person, the blessed powers of heavenly light and life, so he is at this day effecting *similar* blessed purposes, by opening anew His Holy Word, which has been heretofore unhappily closed, and by supplying thence to mankind such solid and eternal principles of justice and judgment, goodness and truth, as may tend to remove from them all contrary infernal principles of iniquity and error, and reinstate them thus in that blessed communication with heaven, of order, harmony, righteousness, and peace, for which they were created: and this, it is further insisted, is the real sense, import, and perfect fulfilment, of many of the prophetic declarations in Holy Scripture concerning the Lord's second coming, and the New Jerusalem.

"I am well aware that at the very first hearing, many amongst you will be disposed to reject the whole of this testimony. But be it so: let us suppose it, for a moment, as false and fabulous as you conceive it to be: the obligations of duty, resulting from your sacred character, as ministers of the truth, are not at all affected by such a supposition: nay, the more of fable and falsehood there is in the above testimony, the more incumbent it is upon you to examine carefully, and with serious deliberation, the writings which contain it, in order to discover where the error and deceit lie, that so you may guard your respective flocks against the specious and spreading delusion.

"For whatever may be your sentiments on the subject, this is a notorious fact, that the delusion (if you will call it a delusion,) is both *specious* and *spreading*. Thousands, in this and in other kingdoms, have already yielded their unfeigned assent to the testimony which you conceive to be false and fabulous. There are few towns of any consequence in this island, but what contain in the body of their inhabitants, readers, and zealous patrons of the writings of Baron Swedenborg. I speak from knowledge and experience when I make this assertion, and when I moreover add, that several of your own order, also, begin to be convinced that something more than fable or falsehood is contained in the honourable author's tes-

timony, and think it their duty to declare the same to their respective congregations from the pulpit. It is impossible for you to tell how soon this same conviction may reach your own parishes, and therefore the concern which you ought to have for the salvation of the people committed to your care, calls loudly upon you to exert your utmost talents and abilities in detecting yourselves, and discovering to others, the false principles and reasonings contained in these writings, (if such principles and reasonings are contained therein,) that so the error may be checked in its growth, and you may thus stand acquitted to your own consciences, by a faithful discharge of your ministerial duty.

"And here need I suggest, that in case you should think it your duty, after a serious and impartial examination, to oppose the above testimony, something more will be expected from you than that idle declamation, indiscriminate censure, and illiberal invective, which heretofore have been the only weapons employed by his adversaries against our author and his writings? Whensoever you come deliberately to examine the doctrines in question, you will find them supported by solid reasoning, grounded in the most extensive knowledge, both human and divine. You will see a sublime and well-founded philosophy, called in to illustrate and confirm the conclusions of theological disquisition. Order, method, arrangement, cool and sober investigation, the most extensive and minute acquaintance with the Word and the works of God, a sound and discriminating judgment, a most unaffected, yet convincing argumentation, a simple, yet manly and intelligible diction,* you will soon discover to be leading and distinguishing characters in these wonderful volumes. In opposing all these powers of persuasion, or of what you may possibly call *seduction*, it will hardly

* This observation is particularly just in regard to the original Latin, in which language the author published all his theological writings; and it is much to be recommended to every reader, acquainted with the Latin tongue, to read them in the original, as it has been found impossible to preserve all the simplicity and beauty of the author's style in an English translation.

be enough, you may well imagine, to employ the above-mentioned weapons, which others have heretofore employed with so little success. You will leave to the *Memorialist of Jacobinism*,* and to others, the vain expectation of battering down the strong fortress of truth and order, by the weak and illegal engines of unfair and partial quotations, forced misconstructions, and abusive appellations; and perceiving that men of understanding are too enlightened to be convinced by mere railing, declamation, and subterfuge, you will abandon all dependence on such vain artifices, and will apply to methods of refutation more becoming the dignity of your sacred character and station, and better adapted to answer the purposes you have in view.

"You will perceive that I am here arguing on the supposition that the testimony of Baron Swedenborg is groundless, and that his doctrines are deficient, both in point of authority and of truth. But what if the contrary should be found to be the case? What if the honourable author should prove to be a '*Scribe instructed unto the kingdom of heaven*,' and his doctrines to be those '*new and old things which the householder bringeth out of his treasure?*'‡ What if the days should now be fulfilled for the descent of the *Holy City, New Jerusalem,* announced by a sure prophecy, which must needs be accomplished? And what if that pure order of heavenly truth, signified thereby should be contained and published to mankind in the writings of the *Swedish Scribe?* What if the God of Infinite Mercy should hereby intend to check the growing powers of ungodliness and infidelity in the earth; to dissipate the clouds of error; to open human minds anew to the reception of goodness, truth, and order, from Himself and His Holy Word; and to build, thus, *His tabernacle* again amongst men, that He may be '*their God, and they may be His people?*'‡ Your duty, on this supposition, is surely too plain to need pointing out; and you will spare me the pain of supposing that Christian ministers, with the ex-

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* The Abbe Barruel. † Matt. xiii. 52. ‡ Rev. xxi. 3.

amples of the blind Scribes and Pharisees of old before their eyes, should '*neither go into the kingdom themselves, nor suffer them who were entering to go in, thus drawing down again the terrible reprehension of shedding the blood of the prophets, whilst they build their tombs, and garnish their sepulchres, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*'*

"But you will say, perhaps, it is the height of folly and credulity to suppose what, in its very nature, is altogether so improbable and impossible. How! Improbable or impossible that the God of heaven should discover holy truth to a chosen servant, and that the same God should ordain this servant to instruct His people, by making known to them those pure laws of truth, derived from His Holy Word, which had been heretofore overlooked or perverted! In what Christian creed have you been taught to believe this? or in what general council, modern or ancient, was it ever established as an article of faith, that Omniscience and Omnipotence would no more interfere in the instruction of mankind? that no further aids would ever be supplied from heaven, to enlighten and restore fallen creatures? that evil and darkness might increase upon earth, and reign unmolested, but that the Father of Mercies would remain an indifferent spectator, and would make no further exertions to regain His lost empire of light and goodness? that the Almighty did indeed *speak in times past unto the prophets, and in latter days by His Son*, but that henceforth He will be altogether silent, and speak neither by prophet, apostle, seer, teacher, or any other instrument, to make Himself known, and to reveal again the heavenly truths of His kingdom? In what council, I say, was such an incredible creed as this ever established, or even conceived? And yet such is the creed to which all must of necessity subscribe, who reject the testimony of Baron Swedenborg as *improbable* and *impossible*.

* Matt. xxiii. 13, 29, 30.

"But possibly you will reject this testimony as *unnecessary*, urging the sufficiency of the written Scriptures, which you possess, and that therefore you need not trouble yourselves about any *novel* doctrines. It is granted, you have the written Scriptures of eternal life and truth, and they are amply sufficient to make you and all others *wise unto salvation, provided they be rightly understood, and not perverted and falsified by misconstruction and misinterpretation.* But what if these Scriptures should be misconstrued and misinterpreted? what if *false* doctrines should be derived from them instead of true? what if they should be made to say things which they do not say, yea, which they expressly contradict? what if the state of the church should have become such, that different, and even contrary doctrines are every day deduced from those sacred records, so that the simple do not know what or whom to believe? what if *the Word of God is thus made of none effect*, by the *traditions* and *corrupt glosses* of mistaken men, as was the case amongst the Jews, when our Lord came into the world, answering herein to that description in the prophet, '*The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned?*'* Surely, under these circumstances, you will be disposed to allow of the *necessity* of some *new* interpretation of the Holy Book, in order that its genuine sense and meaning may be known and understood, and it may thus answer the salutary and saving purposes for which it was written. And surely you must allow, further, that such are the circumstances which at this day unhappily attend the interpretation of the Sacred Scriptures, whilst you observe that the most learned and able critics of the times are at perpetual war with each other, concerning such interpretation, insomuch that they cannot even agree amongst

* Isaiah xxix. 11, 12.

themselves touching the *two essentials* of Christian faith and life, viz., the *Divinity of the Christian Redeemer, and the Necessity of Good Works.*

"But you will say, perhaps, we would give immediate assent to the doctrines delivered by Baron Swedenborg, provided their authority had been supported by *miracles;* and we are of opinion, that in a matter of so much importance, there was an expediency, and even a necessity, that some such *supernatural* testimony should have been superadded, in aid of that which is to be collected from the mere verbal declarations of the writer, and the apparent truth of his doctrines. But let me ask in reply, What kind of *miraculous* testimony would you have required on this occasion? The Jews required of our Lord *a sign from heaven;* and not content with the wonderful miracles He had wrought for their conviction, in healing the sick, raising the dead, giving sight to the blind, feet to the lame, and ears to the deaf, they were urgent for some other *still more extraordinary* token of the truth of His mission. This, you will allow, was a criminal perverseness and obstinacy amongst the Jews; but do you not offend in like manner on the present occasion, respecting the credentials of the Swedish Scribe? Do not you overlook the *real great* signs and miracles, which have been wrought for your conviction, whilst you require such *other signs* and miracles, as perhaps, if granted, would not produce conviction; or, if they did produce conviction, would possibly but increase thereby your condemnation? I could wish this matter to be well considered and understood by you, being well aware, that such as object to Baron Swedenborg the want of miraculous testimony, have never yet given the nature of that testimony a proper degree of serious attention. For let me ask, Has not a miraculous testimony, and this of a most extraordinary nature, such as was never yet vouchsafed to mankind, since the foundation of the world, been vouchsafed in the present instance? What could be a greater miracle than that a man, like ourselves, for the space of twenty-seven years continually should enjoy open communication with the spiritual world, so as to be

enabled to discourse with spirits and angels, and to see the things of that world, which, according to the general laws of nature, are totally concealed from mortal eyes? What again could be a greater miracle, than that, by means of this same man, the internal spiritual sense of the Holy Scriptures is now opened and made manifest, which has been heretofore deeply hid and concealed from the most enlightened persons of former ages? Lastly, what could be a greater miracle than the fulfilment hereby of ancient prophecies, in '*raising up again the tabernacle of David which had fallen down*,' and building up a new spiritual temple of pure worshipers of the great Jehovah, signified and predicted in the Revelations, under the figure of the '*Bride, the Lamb's wife?*' Yet you reject all this most extraordinary miraculous evidence, which is enough to convince every serious and well-disposed mind; and in the meanwhile, what is the evidence you require in its place? Why, like the dissatisfied Jews of old, *a sign from heaven*, a miracle of your own choosing and not of God's, an imaginary testimony which, I will be bold to say, would not produce conviction, if granted; or, if it did produce conviction, would not tend at all to forward your salvation, but possibly would have a direct contrary tendency. For, alas! in these days of infidelity and scepticism, how few would have believed in the *kind of miracles* which you require, and what endless doubts and suspicions would have been excited respecting their authenticity and credibility! How many would have imputed them to an infernal, instead of a divine agency? How many would have made them even a ground and reason for refusing their assent to our author's doctrines, urging them as marks of Antichrist, and of the *false* prophet, rather than of the *true*, and sheltering themselves herein under the declaration of Christ Himself, who hath said, that '*false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect!*'*

* Mark xiii. 22. See also the Revelations, chap. xiii. 14, where the beast is described as deceiving by miracles.

"Besides, who cannot see plainly, that all such miraculous testimony as you require may be dangerous, even where it is received and acknowledged, by *compelling* belief, and thus forcing a stronger conviction on the understanding than is in agreement with the life's love, in which case a more terrible condemnation may be the consequence? Who cannot therefore see, that the cry for some other more convincing miraculous testimony than is already vouchsafed, under the marvellous dispensation of grace and truth now offered unto men, is, in the nature of it, most unreasonable, to say no worse of it, and will be found to deserve that severe reprehension which the God of truth and reason gave, on a similar occasion of old, when He said, '*An evil and adulterous generation seeketh after a sign.*'*

"But methinks I hear you urge, as a final unanswerable argument against acceding to the testimony of Swedenborg, that the dispensation of grace and truth in Jesus Christ, when He became incarnate here on earth, is the last and crowning dispensation which God has to offer unto mankind; that it is all-complete and all-sufficient for every purpose of salvation, being the end of the law and the prophets, and containing so full and perfect a revelation of the will of the Creator, to His creatures, as to supersede the necessity of any further dispensation; consequently, no further dispensation is to be expected, and nothing is required of the ministers of the Gospel, but to believe in and preach Jesus Christ, and obedience to His commandments, which will be abundantly competent to secure every possible blessing, both to themselves and the people committed to their care. It is granted: the dispensation of grace and truth in Jesus is, as you represent it, all-complete and all-sufficient; and it will assuredly be well with you and with your people, and you can want no other dispensation to secure your eternal happiness, if Jesus Christ be preached, and His commandments obeyed. But let me ask, Is this the case? In the first place, is Jesus Christ preached? do

* Matt. xii. 39.

you believe on Him yourselves, as the one only Lord and God of heaven and earth, and do you teach your people so to believe on Him? do you acknowledge the Father and the Son to be *one in Him*, as He Himself has taught, and that of consequence He is the manifested Jehovah, the sole Creator, Redeemer, and Regenerator of man? or rather, have not some amongst you entirely rejected this your God, by denying His divinity? and have not others divided this one only Lord and God into three, making one God of the Father, another of the Son, and another of the Holy Ghost? do not you regard Jesus Christ either as a mere creature, or as a Divine Person, separate from, and subordinate to, the Father? do not you regard the Holy Ghost as a Person separate from both, assigning to each separately distinct attributes and offices? is not your idea of God become thus altogether confused and perplexed, so that you know not to what, or to whom, to direct your worship, sometimes addressing yourselves to the Father, sometimes to the Son, and sometimes to the Holy Ghost, but never to Jesus Christ alone, as the one only God, in whose Divine Person the sacred Trinity of Father, Son, and Holy Spirit, is contained? And let me ask further, Is not this confusion and perplexity in your ideas of Jesus Christ manifested by want of power in your public preaching and ministry? are not your people left hereby unconverted, unreformed, and unedified, not being directed to that *one* redeeming Lord God, who can alone truly convert, reform, and edify them? is not Jesus Christ therefore, in reality, disbelieved in, and are not His commandments of consequence disobeyed; and is not this too generally evidenced in the lives of your people, by the want of those signs ever attendant on a true faith and obedience, viz., repentance, deliverance from the power of evil, and renovation of life, according to the law and order of heaven, grounded in the pure love of God and man? I should be exceedingly sorry to judge herein an unrighteous judgment, or to lead others to do so; but surely the growing iniquity of the times is a pressing reason to suspect that all is not right herein, and as pressing a

motive for all, but especially the ministers of the Gospel, to inquire seriously whence all this evil and error come, what is its real cause, and what may be its effectual cure. And if from such inquiry it shall appear that the knowledge of the Christian God and Redeemer, and of the nature of salvation by Him, is now almost totally lost in the Christian world, in consequence whereof neither is Jesus Christ preached, nor His commandments obeyed, and that thus the dispensation of grace and truth, opened by this incarnate God, under His first manifestation in the flesh, is, in a great measure, become of none effect, being rendered insufficient to answer the saving purposes intended by it; in this case, surely must appear, at the same time, the expediency and necessity of some *new* dispensation of heavenly doctrine, not for the purpose of revealing a *new* will of God, a *new* commandment, a *new* Saviour, or a *new* mode of salvation, but only of making known again to mankind, that *old* will of God, that *old* commandment, that *old* Saviour, and *old* mode of salvation, which in these latter days, through the overflowings of iniquity and error, have been nearly lost sight of and made ineffectual. That such a dispensation is now opened in the writings of the Swedish Scribe, will be manifest to every candid and serious reader, it being the one only end and object of those writings, to call men back again to Jesus Christ, and to point out the true nature and manner of salvation by Him.

"I repeat it therefore again, be these writings true or false; be their authority well or ill-founded; be they from *the Father of lights*, or from the *father of lies;* it is your office and duty, as ministers of the truth, to examine well into the nature of their evidence, and the degree of credibility which is due to them. You cannot possibly excuse yourselves from the discharge of this duty; a regard to truth and the interest of religion demands it of you; and you are bound to greater caution herein, inasmuch as the judgment you form will not affect yourselves only, but will affect also the people committed to your care, so that the salvation of thousands may possibly depend upon your decision in this interesting case.

If Baron Swedenborg therefore be a *heaven-taught scribe,* your own consciences will dictate to you, in a more powerful language than that of any human words, how you ought to hear what he teaches, and not only hear him yourselves, but also make his doctrines known to others, as far as ability is given. And if he be a *false teacher* and deceiver, you are still equally bound to discover and make known the fallacy and deceitfulness, by which he has already begun to impose upon thousands, that so the error may be checked.

"Many *prejudices,* it must be acknowledged, arising from a variety of sources, at present stand in the way, to oppose in your minds the testimony of the honourable author here presented before you. But let me ask, What teacher of truth, whether ancient or modern, religious or philosophical, has not *prejudice* opposed? The prophets of old, you well know, were each of them, in their turn, violently assaulted by *prejudice.* The God of Truth Himself, when manifested in the flesh, did not escape *prejudice.* His most venerable followers in all ages, after the example of their Divine Master, have had to combat with the same unreasonable adversary—*prejudice. Prejudice,* too, has had the boldness to oppose the conclusions of a sound philosophy, as well as of a sound theology; and you need not be informed, that had the voice of *prejudice* prevailed, the brightest discoveries of the most able philosopher that ever contemplated the works of the God of nature, had still laid buried in obscurity.*

"But it was always deemed a characteristic of true wisdom, to overcome *prejudice.* The lover of truth is taught to believe this, and to be persuaded that truth is not less truth because it is vilified and opposed; neither is error less error because it has numbers on its side, and

* It is well known how the philosophical principles of Sir Isaac Newton were opposed and controverted in his own country, at their first publication; nor was the prejudice against them removed until they had received the sanction of approbation from the learned in other parts of Europe, and were sent back again into England, embellished and enforced by the annotations of the French commentators.

is exalted to honour and pre-eminence. Your candour will keep this observation ever in view, and feeling the force of it, you will not be deterred from endeavouring to discover and develope the fair and heavenly form of wisdom, even though disguised by the mantle with which an unreasonable aversion may have veiled it. You will be bold to strip off this mantle, not intimidated by equivocal appellations, such as *mystic, visionary, enthusiast, gnostic, sabellian,** and the like, which you may find written upon it by ignorant or ill-designing men, who seek thus to depreciate the useful labours of an enlightened teacher, and then, for your reward, you may hope to recognise and embrace as your own, the simple but beautiful body of everlasting truth and order.

"I wish only further to observe on the subject, that it is impossible for you to read many pages of the writings in question, seriously, and in a Christian spirit, without discovering some things of importance, which must needs affect every well-disposed mind. You will see, for example, the divinity of the Christian Redeemer, and His oneness with the Father, principally insisted upon, and demonstrated with such a power of solid proof, deduced from the Sacred Scriptures in general, as will supply the most effectual antidote against the poisonous tenets of modern *Arianism* and *Socinianism*. You will see, also, the sacred doctrine of the Holy Trinity explained and elucidated, in a manner so simple, and yet sublime, so agreeable to the Word of God, and at the same time so consonant to sound reason, so satisfactory to the understanding, and so edifying to the life, that you will wonder how so much darkness could ever prevail in the world, respecting so bright and clear a truth, but will wonder

* *Mystic*, *visionary*, and *enthusiast*, are names importing at this day that a writer on spiritual subjects sees somewhat deeper than the generality of his readers. In regard to the appellations of *gnostic* and *sebellian*, which have been bestowed occasionally on our author, it is hard to say in what they have originated, unless in this, that every theologian who makes any pretensions to philosophical knowledge, is to be called a *gnostic*, and every writer who maintains the union of the Father and Son in the person of Jesus Christ, is to be called a *sabellian*.

still more, that now the truth is discovered in its brightness, all mankind do not immediately assent to, and rejoice in it. You will see, likewise, the *sanctity of the Holy Scriptures* taught and explained, and the hidden wisdom thereof opened and brought to light, by the *doctrine of correspondences*,* with such a fulness of conviction, as will at the same time both greatly astonish and edify you, whilst it supplies an *internal evidence* of the divinity of the Sacred Word, and particularly of the Apocalyptic† part of it, infinitely surpassing, yet not overturning, but confirming, all its *external* evidence.

"You will see, further, the purest, plainest, and most consistent *doctrine of life* presented to your view, and contrasted with those impure, dark, and inconsistent tenets, which are at this day so frequently taught and circulated under the venerable name of Christian precepts. And

* The *Doctrine of Correspondence between things Spiritual and Natural*, according to our author's testimony, is the only key by which the genuine internal sense of the Holy Scriptures can be opened and discovered; and this circumstance is remarkable in favour of his testimony, that by the help of this same key he was enabled to open the books of Genesis and Exodus, as well as the Revelations. *Grotius*, *Mede*, *More*, and others, who have laboured to explain this latter book, all saw the necessity of some such key to effect their purpose; and More's treatise on *Iconisms* is nothing but an imperfect sketch of the doctrine of correspondence. How far the interpretations of these expositors, for want of this key, fall short of our author's, both in point of clearness and fulness, must appear manifest to every intelligent and attentive reader.

† It is well known that for some centuries in the earlier ages of the church, the authenticity of the Apocalypse, which book is now received as canonical, was by some doubted and disputed. It will be the happiness of succeeding Christians, who receive the testimony of our author, to be convinced of the divine origin of this extraordinary volume, by such unequivocal characters of authenticity, arising from its internal sense, now opened and explained, as will leave in the believing mind no longer room for doubt or disputation, but will, on the contrary, excite the most devout thanksgiving to the Father of Mercies, for having been graciously pleased to preserve in the church a code of prophecies, the remarkable accomplishment whereof, if duly attended to, will be found to supply an evidence in favour of Divine Revelation, equal at least, if not superior to, the most signal and best attested miraculous interposition.

here you will be surprised to find every evil of life, and every error of doctrine, detected and described, which in these latter times threaten the very existence of religion in the kingdoms of the earth, and cause so much serious alarm in the minds of many Christians, who look further than the mere skin and complexion of the church, to form a judgment of the soundness of its constitution. You will see also pointed out the root whence such anti-christian evils and errors have sprung, how they have all originated in mistaken ideas of the Divine Being, His nature, and mode of existence and operation, and in the consequent separation of the three *essentials* of Christian life and salvation, viz., *charity*, *faith*, and *good works*. And whilst you lament the unhappy causes and consequences of such an unscriptural and irrational theology, which you will here see figuratively depicted under the significative images of *dragon*, *beast*. *false prophet*, and *the great whore*, mentioned in the Revelations, you will not fail to rejoice in the prospect of an order of pure truth and doctrine about to be manifested from heaven to mankind, signified and represented by the '*Holy City New Jerusalem coming down from God out of heaven*,' whereby all false perverted principles of faith and life will be dissipated in such pure minds as are meet for its reception; and the understanding being enlightened, the will purified, and the life restored to the order of heaven, a near and blessed conjunction will again take place between the Creator and His creatures, predicted and described in these words, '*The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them their God.*' (Rev. xxi. 3.)

"How far the author's interpretation of the Apocalyptic prophecies, relating to the present corruptions of Christendom, and the expectation of a blessed revival of the pure law and order of heaven amongst men, is agreeable to experience and fact, as manifested in the circumstances of the times, and in the external state of the Christian world at this day, I leave to the determination of your own private and unprejudiced judgment. But surely the great

overflowings of iniquity amongst all ranks and degrees of men; the general disregard shown to things of a serious and eternal nature; the small remains left of the fear of God, and a reverence for His laws in the minds of mankind; the various and violent disputings amongst different sects and parties respecting truth; '*nation thus rising against nation, and kingdom against kingdom;*' the growing denial of that most important and essential article of Christian Faith, the Divinity of the Christian Redeemer, whose very name it has even become an offence to mention in most of our genteel circles; the difficulty of discovering where and what truth is; and the greater difficulty of holding fast to it, when it is discovered; the accumulated pressure of human miseries, in their different forms and degrees, and especially the *inward* troubles and exercises which good men experience; not to mention the general apprehension prevailing in the minds of many serious persons, that some *extraordinary* operation of the Divine Providence is *now* in agitation; all these, with divers other circumstances of a similar kind, which might be adduced, are certainly strong collateral testimonies in favour of his interpretation, and must needs have proportionable weight with candid and unprejudiced minds, to incline them to believe it.

"But after all, it is not the testimony of fact and experience uniting its evidence with that of our author's interpretation of prophecy; neither is it the brightness and power of Divine Truth, discoverable in such interpretation; nor yet the consistency, the harmony, the clearness, the edifying tendency of every page of his theological writings, which will of *themselves* lead to conviction, and beget a full persuasion of the author's faithful testimony in your minds, or in the minds of others: to produce this happy effect, it is necessary that the reader's understanding be *previously prepared, by a meet dis position for the reception of truth,* without which preparation the truth itself, let it be ever so much confirmed, must needs appear untrue, and the more so, in proportion to the unprepared state of the mind and temper, agreeably to the declaration of the Truth itself, '*He who doeth evil,*

hateth the light, neither cometh to the light, lest his deeds should be reproved.' (John iii. 20.)

"If this consideration is permitted to have its due influence, it will, doubtless, lead you and every reader of the writings in question, to attend well to the spirit and disposition in which you read, from a prudent and profitable suspicion that something may be wrong in the state of the person's mind who reads, as well as in the matter of the book which he reads, and that it is not always the fault of an author that his works are not generally received and approved. You will therefore begin like pure lovers of the truth, before you read to remove from your hearts all those unreasonable prejudices and partialities, which might tend to blind your eyes, and pervert your judgments. You will recollect your Lord's words, where He says, '*I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes;* (Matt. ix. 25.) and with these words in your remembrance, you will see the expediency of putting away from you all that *mere worldly wisdom and prudence* which they condemn, as tending to hide the things of God, and the equal necessity of cherishing that child-like and simple temper of mind, to which alone the things of God ever have been, and ever will be made manifest. You will be taught also by the same divine words, in your examination of truth, not to place an ill-grounded dependence on any attainments of mere human science, or on any natural talents or intellectual abilities you may possess, knowing that such advantages, unless under the guidance of a humble and teachable spirit, have in all ages of the church excited the bitterest persecution against the truth of God, insomuch that when this Truth appeared on earth in Person, the cry of '*crucify Him, crucify Him,*' was principally at the instigation of learned critics, deep-read scholars, admired orators, inquisitive philosophers, and especially of what were deemed at the time, able expositors of the divine oracles. You will be further cautioned by the above words, in your examination of truth, against that servile attachment to great names, and

the influence of human authorities, which is ever suggesting the old question, '*Have any of the rulers believed on Him?*' And remembering that the rulers may be deceived, and have been deceived, as well as other people, yea, and are frequently more exposed to deception, as being more exposed to the temptations arising from an over-weening conceit of their own *wisdom and prudence*, you will assert the freedom of thinking and judging for yourselves, in that which so essentially concerns yourselves, and will be bold in the pursuit of truth, not only to oppose all motives of worldly interest and honour, but even the most respectable powers and authorities amongst men, whensoever they stand in competition with the higher power and authority of that '*wisdom which is from above.*'

"Commending you to the guidance of this wisdom in all things, and sincerely wishing you in possession of all its comforts, I remain, with all possible veneration for your sacred office and character, your affectionate brother and fellow-labourer in the Gospel of Jesus Christ, to whom be glory and dominion for ever,

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